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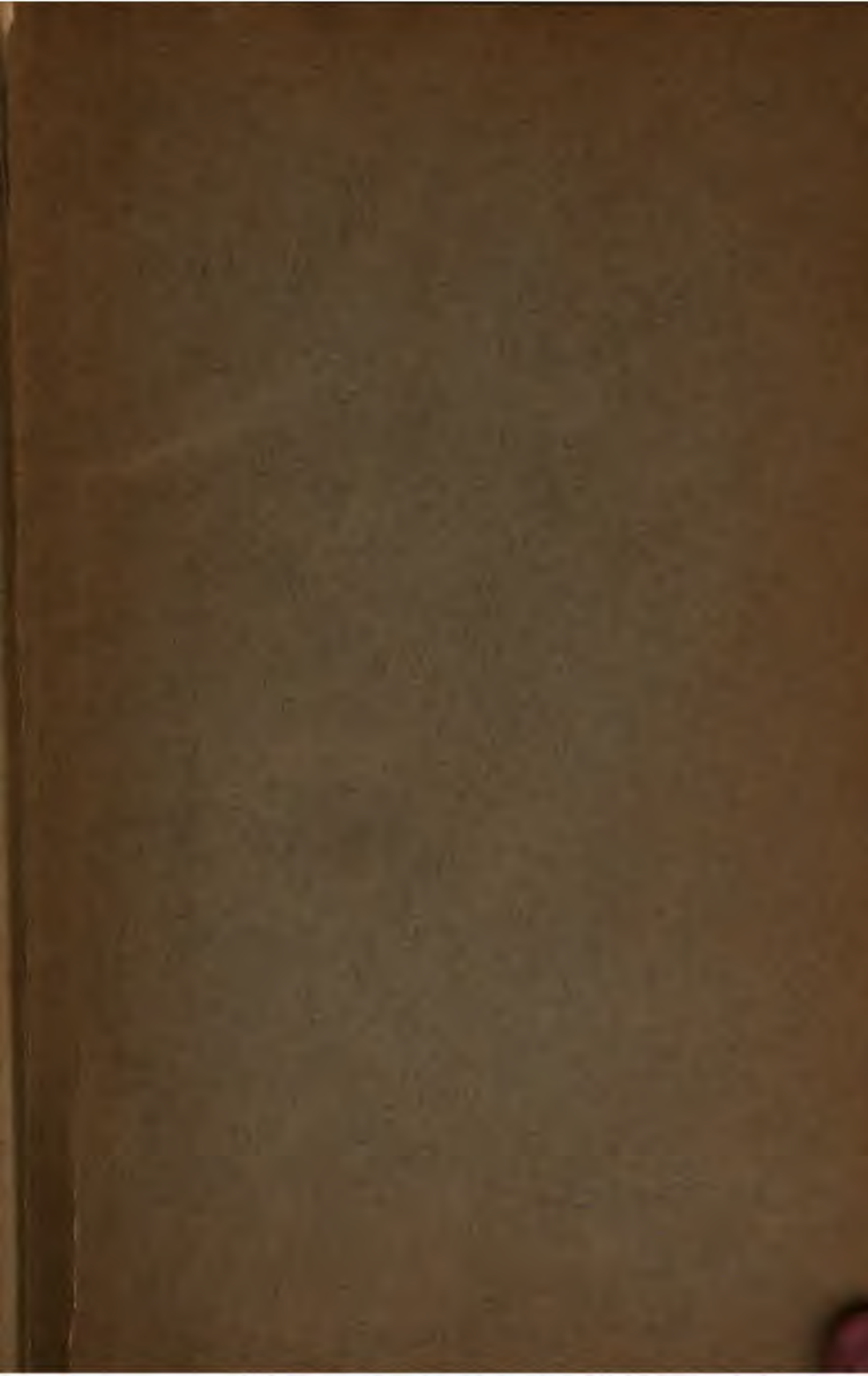
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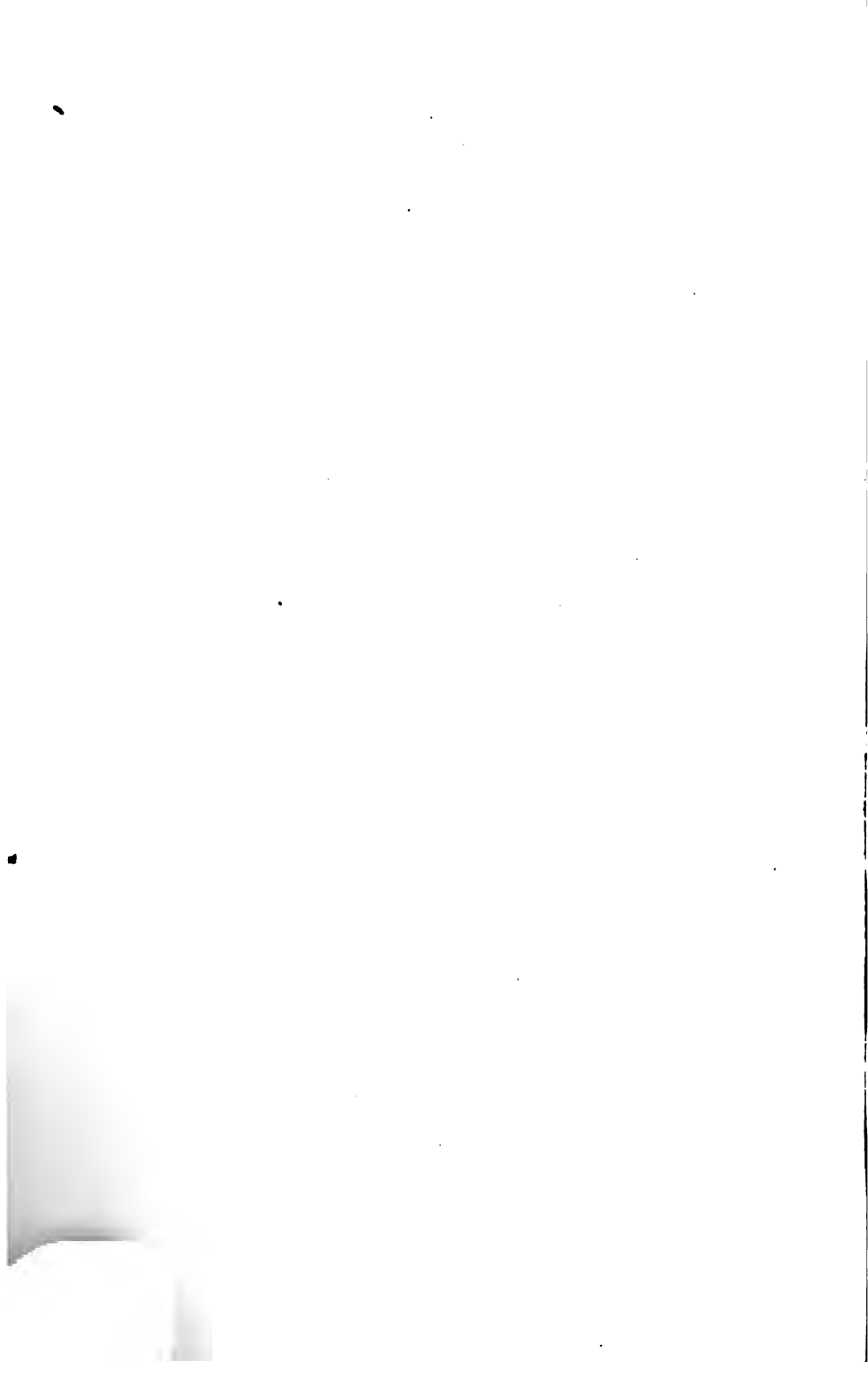
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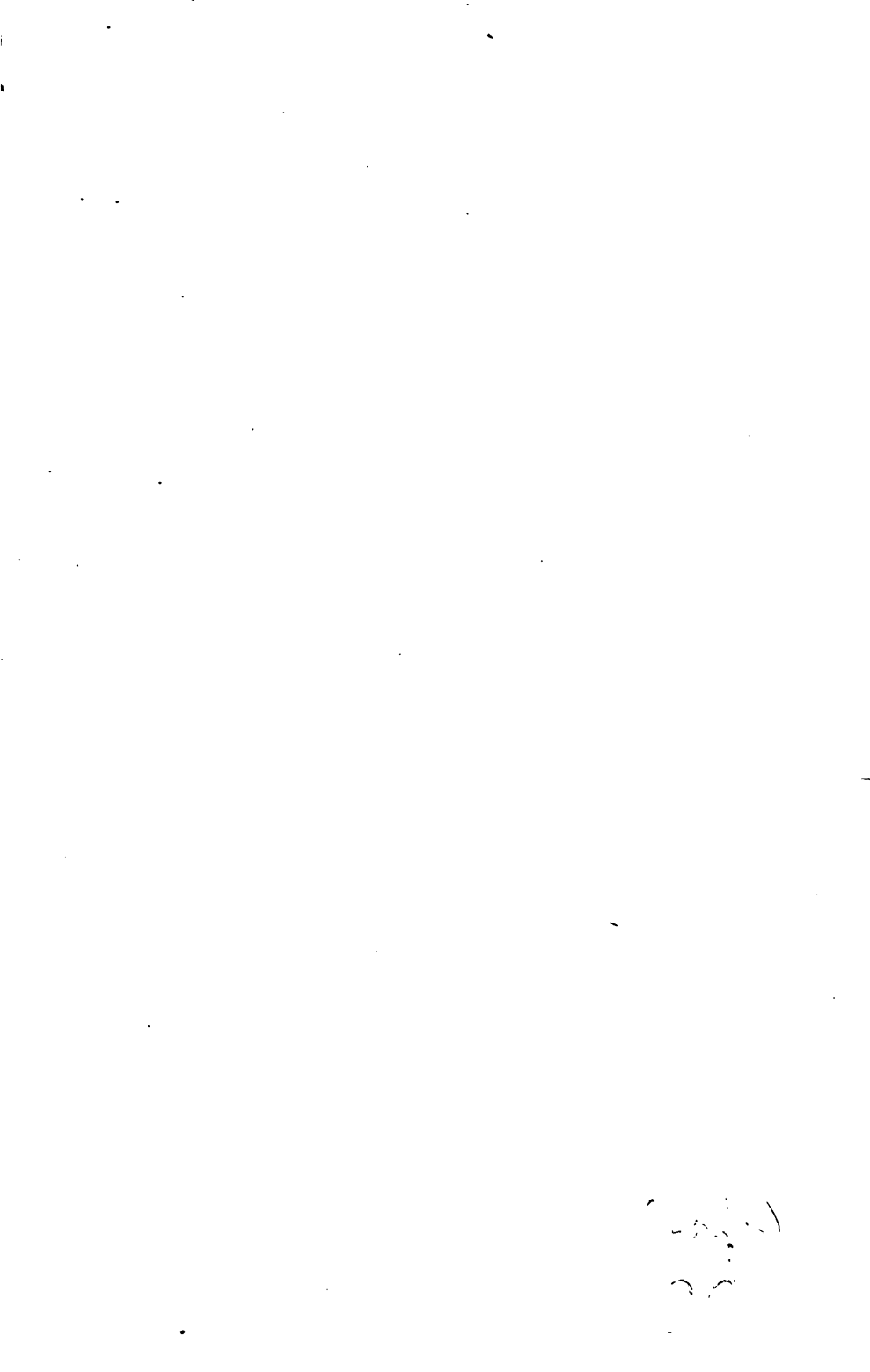
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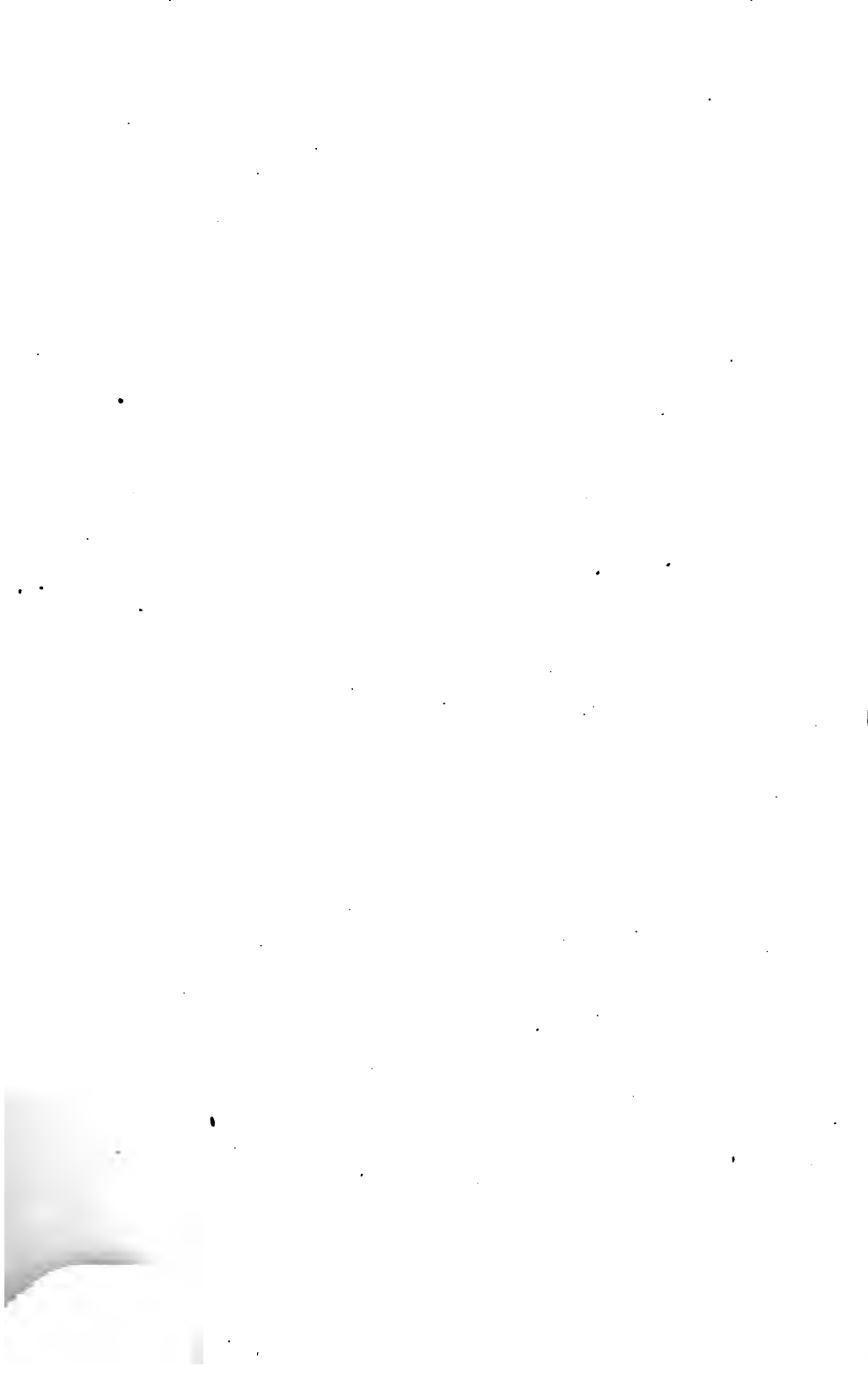












Saint Pancras

PAST AND PRESENT:

BEING

HISTORICAL, TRADITIONAL AND GENERAL NOTES
OF THE PARISH,

INCLUDING

BIOGRAPHICAL NOTICES OF INHABITANTS

ASSOCIATED WITH ITS

TOPOGRAPHICAL AND GENERAL HISTORY.

BY

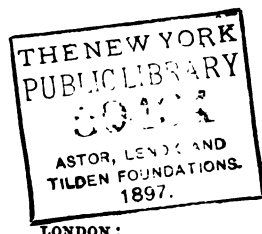
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TO GEORGE CRUIKSHANK, Esq.

DEAR SIR,

I DEDICATE to you these Notes on the History and Topography of St. Pancras as an old inhabitant of the Parish, well known to your Friends for your natural Antiquarian Taste and Knowledge, and as most widely known and respected for your Genius as an Artist; having for more than sixty years devoted your Talents to the delineation of the Customs, and Habits, and to the exposure of the Follies of all classes of the People; and having also been distinguished for your warm-hearted and self-sacrificing Benevolence in behalf of the weak and the erring, in the hope of preserving or reclaiming them.

Esteeming you very highly for your Works' sake as also for your goodness, I heartily thank you for the permission to associate your world-wide name with this effort to interest our fellow Parishioners in the History and Associations of St. Pancras, and have the honour to subscribe myself

Your most obliged

And grateful Servant,

F. MILLER.

March 1874.



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INTRODUCTION.

IN the following account of North West London, much information that has already appeared in other Histories must necessarily be repeated, for the sake of completeness. Hitherto, no connected account has been given of the results of the rapid progress of this district in the past seventy years, during which period three towns have come into existence. Somers Town dates its commencement from the time of the first French Revolution; Camden Town was commenced a few years after; and Agar Town was projected thirty years ago—but is now swept away.

The vast increase of the population in the Metropolis has been made more evident in this district from the fact of its rural condition but fifty years since. Kentish Town, too, in the ten years previous to the last Census, from various causes, had been increased by 23,881 inhabitants, making the total population 68,198 on the day the Census was taken, the entire population of St. Pancras being 221,594.

The History of St. Pancras may appear, at first sight, to be but of limited and merely local interest; but deeper reflection and a more intimate acquaintanceship with the subject serves to show that as the History of London is really the History of England, so a part of London must in some degree partake of the same character.

The History of Roman London is necessarily vague and uncertain, and yet traces of the endeavour of Cæsar to colonise this island are frequently to be seen as excavations are made in the

City, when the remains of Roman pavement and pottery are revealed. Remains of the military roads also, and the ancient bridleways leading northwards to the well-known Watling-street, are interesting proofs of the Roman invasion of the island.

The existence of the great Forest of Middlesex is also proved by its remains at Highgate as Caen or Ken Wood.

The old feudal times are made real to us as we reflect upon the fact that St. Pancras was divided into manors, and that the few cottars who dwelt in them did so on condition that they paid tribute to their lords ; when the social condition of the villeins was that of entire dependence on the will of their owners, they having no more voice as to their disposal than their companions the hogs on the estate.

As the Forest became cleared, and the operations of agriculture extended, so the population increased, and became, like the soil, prepared for higher cultivation. But when Christianity began to spread its blessings and humanising influences, then reason and not brute force only became the guiding rule. Evidently, apart from sects and systems, there has been a gradual and silent power at work, and the best proof we can adduce of the happy result is the free condition of the humblest labourer in the modern parish of St. Pancras compared with the slavish condition of the villein or serf 800 years ago, when the will of the lord of the manor was absolute.

True, there are disadvantages and evils alongside our civilization which puzzle the wisest of our Statesmen how best to deal with them, and consequently they are generally left alone. Our poor-law system is the growth of centuries of neglect and misrule ; first, of repression and severity, after the evil had been created, leaving the poor and helpless to the mercy of the charitably disposed, resulting in the many ancient charitable donations and bequests which parish records reveal ; and lastly, the law passed for the relief of the poor, founded upon the principle that no fellow creature should be suffered to starve.

As the population of the parish increased, so did the means for their necessities and higher wants become augmented. Holy and benevolent impulses have led to the erection of buildings for the poor, the aged and the helpless. The history of such institutions in the parish and their present condition, contained in this volume, will serve to interest all who sympathise with foundlings, or orphans, or the aged and destitute.

The erection of many of the twenty-two Parish Churches in St. Pancras, mainly effected through the wisely and liberally directed efforts of the late Vicar, the Rev. Thomas Dale, is the evidence of growth and a desire to meet the wants of the members of the Church of England, principally by means of the voluntary principle.

The many Chapels of all denominations, having the same great end in view, tell of the same expansive and unselfish principles on behalf of others' highest needs.

Perhaps the introduction of the first Railway into London, as the London and Birmingham Railway, more than any other cause, changed rapidly the material character of this neighbourhood. During its construction, large numbers of the navy class were introduced, and many of those poor fellows were killed by the falling in of excavated earth, scarcely a day passing without one or more being borne from the Chalk Farm tunnel, for an inquest and speedy interment. Engineering has greatly improved since then, and life has not been so largely given as formerly to bring in improvements.

Camden Town is the only town in which a statue has been erected to him whose "unadorned eloquence" at last was acknowledged and prevailed, in removing restrictions on the supply of the people's food—the blessings from which having never since been diminished, though perhaps forgotten—which must serve to remind the passer-by that Cobden was appreciated in St. Pancras.

Education in St. Pancras was raised far in advance when a University College was erected in it, on liberal principles, by such

men as the late Lord Brougham, though the institution was sneered at and slandered at the time as Godless and unchristian, but it has been an incentive to others to promote in other ways the same end.

Of the many institutions which mark the material and moral progress of the great Parish of St. Pancras, accounts will also be found in the following pages.

As to the manner in which the writer has done his work, he leaves for others to decide. He is conscious of imperfection and omission; though the limits of the work have exceeded the original intention. It has been to him a labour of love, though pursued under difficulties and with few advantages; but it has brought its own reward. It has relieved the mind of other cares, and it has brought knowledge, and the pleasure which ever attends its pursuit.

In conclusion, the writer would refer to the chapters on Camden and Kentish Towns as containing matters of interest untouched by previous writers. The chapter on Gray's Inn has been enriched by information kindly furnished by Mr. Douthwaite, the Librarian; to that on Fitzroy Chapel (now St. Saviour's Church), the Rev. F. Perry has supplied interesting information; and Mr. Soul, the Secretary of the Orphan Working School, has kindly corrected and added to the account of that institution. Also, to the Subscribers the writer tenders his grateful acknowledgments, and he now submits the result of his labours to the free inspection and kindly interest of his readers.

Saint Pancras :

PAST AND PRESENT.

HISTORICAL, TRADITIONAL, AND GENERAL NOTES OF THE PUBLIC BUILDINGS, INSTITUTIONS, STREETS, AND OTHER MATTERS OF INTEREST.

CHAPTER I.

JULIUS CÆSAR IN ST. PANCRAS.—*Dr. Stukeley.*

It is generally supposed that Julius Cæsar, on his second invasion of Britain, had an encampment in the neighbourhood of Pancras; and perhaps the chief advocate and most thorough believer in the story was Dr. Stukeley, who was born in 1687. His researches are both curious and interesting.

Dr. Stukeley had commenced life as a physician, having studied at St. Thomas's Hospital as a pupil of Dr. Mead in 1709. He settled for a short time as a medical practitioner at Boston, in his native county, and acquired great reputation as a physician; but his health failing, on the advice of Archbishop Wake, he relinquished medicine, and took orders in 1720. In 1747, he was presented to the rectory of St. George-the-Martyr by the Duke of Montague, and either in Queen Square or in Kentish Town he continued till the 3rd of March 1765, when he died from a stroke of palsy. He was in his seventy-eighth year, which he attained by his remarkable temperance and regularity.

At the time he wrote the second volume of his "Itinerarium Curiosum," he was living in Queen Square, London, beside the Church of St. George-the-Martyr, of which he

Though much of this narrative may be purely imaginary, still the main facts are warranted by the histories of the period. Cæsar came to Britain to settle disputes which had arisen; that he had an encampment near London is most probable, and the spot so firmly believed in by Stukeley may have been the precise one on which the scene of reconciliation between the British king and his nephew took place. When the Old Church was being repaired in 1848, Roman bricks were found, which supports Dr. Stukeley's theory that here was the site of a Roman encampment.

The reader of this account must have noticed that in the endeavour to establish a fact relating to the obscure and remote past, Dr. Stukeley has given a description of the spot as it then existed. The house from which he started in Queen Square still exists, and is now a greengrocer's shop. The fields are all covered with streets; the brook has long since been diverted, and the block of buildings now called St. Pancras Square covers the spot.

The church, too, is unlike the building Stukeley saw, and, it may be, in which he occasionally preached when Benjamin Mence, of King's College, Cambridge, was the vicar.

In an old print of St. Pancras Church, and the Brill, dated 1642, there is a representation of that portion there of the earthworks erected by order of the Parliament to prevent the entrance of King Charles and his forces into the City. It is possible that the more ancient earthworks may have been re-constructed or repaired, and it is also but justice to refer to this fact, as antiquaries have disputed Dr. Stukeley's confident statement from the above-mentioned facts.

CHAPTER II.

ANCIENT PARISHES AND ECCLESIASTICAL DIVISIONS.—ST. PANCRAS
PARISH; ITS MANORS AND CHURCH LANDS.

THE secular and ecclesiastical history of England became interwoven at an early date. In England, as in Europe generally, the preaching of the Gospel materially changed the character of the people and their institutions. The heathen temples were also transformed into churches or places of assembly. London was converted to Christianity under the Romans, but its ecclesiastical history during that period is of a very fragmentary character.

The Latin term *parochia* indicates the ecclesiastical origin of our word "parish." It may be interesting to see how the introduction of Christianity also introduced those divisions of land which continue to the present day. It must be premised that our country was as barbarous as Africa is now, with its chieftains making war upon their neighbours, and, when victorious, holding the conquered inhabitants as slaves, or compelling them to pay tribute. The first missionaries to our island were zealous men, and so attracted the inhabitants to their standard that they gained a footing in some city, then built a church, and surrounded themselves with a company of clerks, or clergy, who acted according to their directions. These missionaries were bishops, or overseers, and had *circuits*, like diocesan parishes. The clergy lived with their bishops. The offerings or tithes of the people formed a common stock for the maintenance of the bishop and college of priests; afterwards it included alms for the poor and the repair of the churches.

In the third century the proprietors of land who were influenced by these early preachers, began, with the license of the ecclesiastical authorities, to build and endow churches on their own possessions, and they were supported from the

profits of the land as well as by offerings of such as repaired thither for divine service. We trace here the origin of lay impropiators. Lords of manors built churches, and granted land or glebe for their support. Primarily, glebe meant the turf or soil, and at length it became peculiarly the ecclesiastical term for a benefice. In those times almost all the necessities of life were supplied from the produce of the earth. The right of presenting a clerk to the church, which originally belonged to the bishop, originated from this cause. Thus *parishes arose from lay foundations*. The difference in extent is accounted for by the varying limits appointed for them at their origin. The names were adopted from some favourite saint, or site, or lordship, or the fancy of the founder; they were also created gradually, as the result of circumstances, and did not become fully settled till after the Norman Conquest.

Tithes were also a great source of income, and being the original mode of supporting worship under the Mosaic institution, it is not surprising that the Christian Church should adopt the same means. The State also enforced it, for we learn that King Edgar, in 970, passed a law that "every man shall pay his tythes to the most ancient church or monastery where he hears God's service:" "Which I understand," says the learned Selden, who wrote on the origin of tithes, "not otherwise than any church or monastery whither usually, in respect of his commorancy or his parish, he repaired; that is, his parish church or monastery."

As early as the year 314, Restitutus was Bishop of London, and was one of the three bishops who were delegated to the Council of Arles, in France. After that time the Saxons, who were Pagans, so obstinately opposed Christianity that Theon, the last Roman or British Bishop of London, fled, in the latter end of the sixth century, to Wales, from their persecution. London was again nominally converted to Christianity about the year 604, under Sebert, third king of the East Saxons, by Mellitus, who was ordained its bishop by Augustine the Archbishop of the English. Ethelbert, king of Kent, to whom Sebert was tributary, and who had been converted by Augustine, built the first Saxon Christian church in London, which he dedicated to St. Paul; so that from the double circumstance of the kingdom of the East Saxons being tributary to Kent, and Mellitus being a missionary of

Augustine, it has happened that London is suffragan of the See of Canterbury. Under the successors of Sebert, London returned to Paganism, but was again converted in the reign of Sigibert the Good, sixth king of the East Saxons, by Cedda, a Northumbrian priest, who was the first Saxon ordained Bishop of London. In a subsequent reign, London returned partially to Paganism, but its apostasy was of short duration. We are indebted to Alfred the Great for constituting London the capital of all England, but it still is subject to the See of Canterbury, and the archbishop is the ecclesiastical head, officiating at the crowning of a monarch, and his throne in Canterbury Cathedral indicates the position he holds in the state.

The question of the propriety of the legal establishment of Christianity as the religion of the State, and of its alliance with the civil power, forms no part of the present inquiry ; but from the foregoing brief account it can be readily understood how and why the ecclesiastical and secular history of England have become thus interwoven.

The attentive reader of the History of England must ever be struck with the strong contrasts, both material and moral, which are presented between the Past and the Present. Sharon Turner says that it is probable that the present state and people of New Zealand exhibit more nearly than any other the condition of Britain when the Romans entered it. Then the forests, which were often of great extent, were a protection and sometimes a refuge from the incursions of neighbouring tribes, who were continually at war with each other. Such a protection must have been the ancient Forest of Middlesex to ancient London. It was no doubt the refuge also of animals of the wolf tribe ; but then the people were scarcely more human than the animals they hunted and destroyed either for self-preservation or sport. In process of time, and as an evidence of the progress of civilisation, the greater part of the Forest was cleared, and converted into pasture land, leaving what is now called Caen Wood, on Lord Mansfield's estate at Highgate, as its memorial to the present day.

St. Pancras was made a prebendal manor by Ethelbert, and was included in the land granted by that monarch to St. Paul's Cathedral about the year 603 ; it was a parish before the Norman Conquest, and is called Pancras in the Domesday Book.

At the present time the parish of St. Pancras covers 2,716 statute acres, with a population, according to the census of 1871, of 221,594. It is bounded on the north by Hampstead and Hornsey parishes; on the east by Clerkenwell and Islington; on the south by St. Andrew, Holborn, and St. George, Bloomsbury; on the west by Marylebone.

Originally, at the time of the survey in 1080, the parish consisted of four hamlets or manors; Kentish Town, formerly called Cantlers, Cantelows, or Kennistonne; Tothele or Tottenham Court; St. Pancras proper, where the old church is situated; and the manor of Rugemere.

The prebendal manor of Cantelows or Kennistonne, was anciently a part of the forest of Middlesex; its name being derived from that of Reginald de Kentwoode, a Dean of St. Paul's at a very early period after the introduction of Christianity into England. Part of Ken Wood or Caen Wood is the only remaining evidence of the existence of that great forest. The most valuable relic of antiquity we possess which can be received as an authority is the record of a survey or census undertaken by command of William the Conqueror, and which took six years to complete, known as the Domesday Book; it has no record of London, but it contains the following description of this manor: "The Canons of St. Paul's hold four hides of land" (a hide being a tract of land, which varied from 20 to 30 and sometimes to 100 acres) "in the parish of St. Pancras, for a manor called 'Cantelows or Kennistonne.' The land is of two caracutes" (as much land as could be cultivated by means of two ploughs); "there is plenty of timber in the hedgerows, good pasture for cattle, a running brook, and 20d. rents. Four villeins (serfs), together with seven bordars" (cottars, who generally rented cottages and land, for which they undertook to supply the lord of the manor's table with a certain quantity of eggs, poultry, butter, &c.), "who hold this land under the Canons of St. Paul's, at 40s. a year rent.

A survey of the manor in the time of Cromwell, about 600 years afterwards, was taken, and it then contained 210 acres of land. The manor-house was sold to Richard Hill, a merchant, in London; and the manor to Richard Utber, a draper. Ten eventful years passed away, and, on the restoration of the monarchy, the original lessees of the manor, or their representatives, were reinstated; another ten years

passed, and the manor came into the possession of John Jeffreys, father of Sir Jeffreys Jeffreys, an alderman of London; then, by the marriage of the first Earl Camden with one of the daughters of Richard Jeffreys, grandson of Sir John, it eventually became by inheritance the property of the present Marquis of Camden.

Multitudes of persons who have passed through Gordon House Lane, Kentish Town, may have read a notice on a stone set in a wall there, a few yards from the Kentish Town Road, stating that it is "The way to the Church Lands," but few have had any other idea of its meaning save that certain land in that part was owned by the Church. It may be information, therefore, to many to be told, that in ancient times it was customary for every one possessed of landed property to give by his will to the fabric of the cathedral or parish church where he lived. Hence, lands so given were called *Fabric Lands*, because given *ad Fabricam Ecclesiæ reparandam*. They were called by the Saxons *Timber Londs*.

In the year 1766, the churchwardens and overseers of St. Pancras revised and printed a table of charities, which had been "first collected and exposed to public view in the year 1696." It is called "a Table of the Pious and Charitable Gifts and Legacies of Pious and Charitable Benefactors to the Parish of St. Pancras, *alias* Kentish Town, in the County of Middlesex." From this revised table it may be learnt that certain lands, commonly called the Church Lands, fee simple, copyhold of inheritance, held of the manors of Tottenham Court and of Cantlows, were "given by some person or persons unknown, and whereof the memory of man is not to the contrary," for the use and benefit of this parish, "for the needful and necessary repairs of the said parish church and the chapel at Kentish Town," as the said parish in vestry assembled should direct. These lands were to be vested in eight trustees, who were to be elected by the inhabitants. Various Acts were passed to determine the application of the surplus funds arising from these lands. In former times, therefore, a church rate was considered unnecessary, and whenever the disbursements exceeded the receipts, the parishioners preferred to reimburse them out of the poor rates rather than make a church rate; but church rates were raised by virtue of the Church Acts (56 Geo. 3, c. 39, and 1 & 2 Geo. 4, c. 24) "for building a New Parish Church and a Parochial Chapel in the

parish of St. Pancras, in the County of Middlesex, and for other purposes relating thereto," and after repaying all monies raised or borrowed under those Acts, were to cease. Church Rates, therefore, ceased in this parish in 1842.

The Church Lands are in total extent 23 acres, 1 rood, and 15 perches, and consist of four parcels of land; one originally meadow land, near Swain's Lane, called the Two-Acre Field; another, called the Three-Acre Field, near Spring Place, known for many years as the watercress field on account of that wholesome addition to the breakfast table being cultivated in a corner of it, but in 1856 a part of this land (27 perches) was purchased by the Hampstead Junction Railway Company, at a cost of £1,050, including compensation money. The third parcel, called the Nine-Acres and the Four-Acres, "near the footpath or way across the fields to Pond-street" (being the land referred to on the stone in Gordon House Lane); and the fourth parcel, called the Four-Acre Field, was formerly let to Mr. Hunter, a steward of the Earl of Mansfield, at £6 5s. an acre.

The whole of the leases of these four parcels of land expired at Michaelmas 1858, and they were then advertised, by the sanction of the Charity Commissioners for England and Wales, for letting on building leases for 99 years.

These lands are now covered with houses, Gospel Oak Village and adjoining streets, containing a large proportion of the 23,881 persons added to the population of Kentish Town since 1861.

What a contrast is presented between the pleasant pasturage and sweet hedgerows, which many who walked in the footpath or way across the fields to Pond-street still remember, and its present town-like appearance. And what a contrast also in the money value, when in 1650 Mr. Richard Gwalter could obtain a lease of four acres of this land for 21 years, at twopence a year rent, on consideration of a payment of £54; or that Thomas Ive should obtain a lease, dated 20th June 1650, in the reign of Charles the First, for a similar period of 21 years, of 17 acres, at £17 a year rent; while in July 1846, 27 acres of building ground in Gospel Oak and Five-Acre Fields, between Kentish Town and Hampstead, were sold for nearly £400 an acre.

The manor of Tottenhall Court adjoins that of Cantelows or Kentish Town, terminating northwards at Highgate, and

it extends southwards as far as St. Giles-in-the-Fields. It can scarcely be called a prebendal manor now, from the very small pecuniary acknowledgment of the fact by the present holders. How it was lost will be explained in the chapter on that district.

Rugemere Manor is referred to by Norden. It is also mentioned in the survey of the parish in 1251; and though a prebendal stall with that name still remains in St. Paul's, it is entirely lost pecuniarily to the church, and no record is said to exist of its precise locality. It is supposed to have been to the south-east of the parish, probably where is now Doughty, Swinton, Calthorpe, and some other estates.

St. Pancras Manor, the most anciently inhabited part of the parish, consists of the district around the old church, and includes Somers Town and Agar Town.

CHAPTER III.

ST. PANCRACTIUS THE BOY MARTYR.—THE OLD CHURCH.

THE name of the Parish of St. Pancras becomes exceedingly interesting from the fact that it is derived from that of a youthful nobleman of Phrygia, who suffered martyrdom at Rome by order of Diocletian. The Rev. Edward White, of St. Paul's Chapel, Hawley Road, some years since, published a lecture on the subject, to which is due the following particulars of the life of the patron saint of this parish, which are calculated to exchange indifference as to his name and memory, as Mr. White says "for that compassionate affection, without which it is impossible to contemplate the martyrdom of a noble and heroic youth, even through the long gloom of intervening centuries."

Pancratius was the son of a wealthy nobleman of ancient lineage. At ten years of age he was left an orphan in the care of an uncle, who took him to Rome as the best means of fulfilling his charge. This was about the year of our Lord 290. At that time the Emperor Diocletian, who was greatly opposed to Christianity, had a minister named Galerius, who persuaded him to put all the Christians to death, and many by his order suffered excruciating tortures and painful deaths. That did not stay the progress of Christianity. Amongst those early Christians was a pastor or bishop, whose name was Marcellinus; he went from house to house earnestly expounding the doctrines of the new faith. During the night they would be in the Catacombs celebrating the Lord's Supper, or communing with their fellow Christians and strengthening each other against the terrors of death. Marcellinus had in the course of his visitations met with Pancratius and his uncle, and they at length took mutual delight in listening to his exposition of the Gospel of John. The uncle, however, died, leaving his orphan nephew

exposed to the merciless persecution which then prevailed. The day following this sad event, as Pancratius was kneeling beside the dead body, in earnest prayer, four Roman soldiers entered the room, and one of them bade him rise and prepare to enter the presence of the emperor. The boy rose from his knees, when a chain was fastened to his wrists, and, after taking the last look at the calm and now rigid features of his faithful and loving relative, he followed the guard through the streets of Rome to the imperial palace of the Cæsars.

Being the son of a nobleman, he was honoured with a trial, and, with his arms manacled, he was led into the presence of Diocletian. Bitter as he was against the followers of Jesus Christ, he was moved to pity when he saw the youth thus brought before him. With similar motives to those which animated the ruling powers in later times to compel submission he tried to win back the mistaken convert, and reminded him of his father and mother, and their faithfulness to the gods of their ancestors. He also promised to place him in a high position in the State if he would but sacrifice to Jupiter; but all was of no avail. The emperor then threatened him with destruction that very day; that he should not live an hour longer, and that his body should be thrown to wild beasts. It is recorded that, though pale and trembling, he boldly answered, "You may kill me, but I dare not deny my Saviour. I dare not worship idols. God will give me strength to die for Him." "Take the obstinate boy away from my presence," exclaimed the now enraged monarch; lead him to the Aurelian Way, and there dispatch him with your swords." They at once did so. It was sunset, and kneeling down upon the pavement, with his hands fastened behind him, the noble boy, pierced by the executioners' swords, died a martyr's death. His mangled body was secretly conveyed away at night by some Christian ladies, and buried in the Catacombs.

When the Emperor Constantine formed the first alliance between Christianity and the State, then the people made saints of those who had suffered for their faith, and amongst others the bones of Pancratius were disinterred, and regarded as sacred relics, and a magnificent church was erected over his burial-place.

Leo the Tenth, the grand enemy of Luther, and the founder of St. Peter's, at Rome, afterwards rebuilt the Church of St.

Pancras in the Aurelian Way, at Rome. "It still stands," says Sir George Head, "by the roadside, at the end of a pleasant avenue of trees," and at the close of fifteen hundred years the young martyr's glory is spread over the breadth of Christendom. No wonder that the name of so interesting a martyr to the faith should have been given to other churches. There is one in France, another in Giessen, in Hesse Darmstadt, many in Italy, besides the first one in Rome, and there are seven in England. At a very early period of the introduction of Christianity into England the name was applied to the first church in this district, and it will be to the glory of the inhabitants if the self-sacrificing spirit of Pancratius is widely spread throughout the parish which acknowledges the name.

The period of the erection of the original St. Pancras Church is unknown. It is not known with certainty when the present building was erected; but it is generally believed to have been about the year 1350. Lysons in his "Environs of London" asserts that it "is certainly not older than the fourteenth century."

Norden, who wrote in the reign of Elizabeth, says that this church "for the antiquitie thereof, is thought not to yeald to Paules in London;" and a writer in the "Gentleman's Magazine" for July 1749, states that "Christ's sacred altar *here* first Britain saw."

Other antiquaries tell us that the original establishment of a church on this site was in early Saxon times; and Maximilian Misson in writing of St. John Lateran, at Rome, says, "This is the head and mother of all Christian churches, if you *except* that of St. Pancras, under Highgate, near London."

According to a work published in 1761, "London and its Environs," "The Church of St. Pancras, termed the mother of St. Paul's, was situated in the City of Canterbury, and was changed from a pagan temple to a Christian church by St. Austin (Augustine) the Monk, in the year 598, when he dedicated it to St. Pancras."

The church described in the records belonging to the Dean and Chapter of St. Paul's, after a visitation made in the year 1251, is stated to have "had a very small tower; a little belfry, a good stone font for baptisms, and a small marble

stone, ornamented with copper, to carry the pax, or symbol of atonement." The word *pax* means literally peace, and refers to a small crucifix, or a plate with a crucifix engraved on it, which, before the Reformation, was kissed by the people on leaving church.

In 1251, the vicar had all the small tithes, a pension of £5 per annum out of the great tithes, four acres of glebe land, and a vicarage house near the church. The parish contained then only 40 houses.

The Dean and Chapter of St. Paul's became about the year 1100 the patrons and ordinaries of the vicarage, and also possessed the rectory. The tithes were given to the Canons of St. Paul's by William de Belmeis, a nephew of Richard de Belmeis, Bishop of London, the said William being the owner of the prebend of Pancras. This grant was confirmed by Bishop Gilbert in 1183, and by John de St. Lawrence, Belmeis' successor to the prebend. The prebendary of St. Pancras was at one time confessor to the Bishop of London. Amongst the list of confessors are Lancelot Andrewes, Bishop of Winchester, Dr. Sherlock, and Archdeacon Paley. The land belonging to the rectory was leased by various persons, when in 1794 it was vested in a Mr. Swinnerton, of the White Hart Inn, Colebrook, and then passed into the hands of Mr. Agar, who gave a notoriety to the spot by granting short building leases, which created Agar Town and its miserable associations, till the whole was cleared by the Midland Railway Company, who are now the owners of a large part of this once prebendal manor.

In the reign of Elizabeth, Norden visited all the parishes in Middlesex, and in his works "*Speculum Britannicæ*" he describes this church, in 1593, as standing "all alone, utterly forsaken, old and wether-beten; yet about this structure have bin manie buildings, now decayed, leaving poore Pancras without companie or comfort." He adds, "although this place be, as it were, forsaken of all, and true men seldom frequent the same, but upon devyne occasions; yet it is visited by thieves, who assemble there in the fields not to pray, but to wait for preye, the travellers on the great north roads; and manie fall into their handes clothed, that are glad when they are escaped naked. Walk not there late." The church, however, was not then often used for "devyne occasions," as the same author writes: "Folks from the

hamlet of Kennistonne now and then visit Pancras Church, but not often, having a chapele of their own. When, however, they have a corpse to be interred, they are forced to leave the same within this forsaken church or churchyard, where it resteth as secure against the day of resurrection as if it laie in stately St. Paule's." The few inhabitants near the old church are supposed to have gone to London to worship in one of the many churches there, in those days, their visits to their own church being confined to the first Sunday in every month; the rural population of Kentish Town attending their own little church.

In Queen Elizabeth's days, the name Pancras, in the literature, especially in the plays, was corrupted to Pancredge.

St. Pancras Church formerly consisted of a nave and chancel, built of stones and flint, and a low tower with a bell-shaped roof. In 1848, it was enlarged by taking the space occupied by the old square tower into the body of the church, and a spire was placed on the south side. The west end, which was lengthened, has an enriched Norman porch, and a wheel window in the gable above.

While the works were proceeding, Roman bricks, a small altar stone, early Norman capitals, an Early English piscina, and Tudor brick-work, were discovered. The chancel windows and the western wheel-window are filled with stained glass. The old monuments have been restored, and placed as nearly as possible in their original positions. The Early Tudor marble Purbeck memorial is placed on the north wall, opposite the baptistry. The recesses for brasses are there, but neither arms nor date are remaining. The marble tablet, with palette and pencils, the memorial of Samuel Cooper, a celebrated miniature painter, who died in 1672, is placed on the south-east interior wall. Cooper by his pencil, has handed down to us likenesses of some of the most celebrated statesmen, wits, and beauties of his day. A portrait of Oliver Cromwell is esteemed his *chef d'œuvre*. His productions realise great prices all over Europe. In the opposite gallery, is a monument with a Latin inscription to a worthy member of the Doughty family. There are three small brasses over the vestry in memory of the daughter of A. Glover, of Tottenhall Court. The date of her death is 1588. The memorial monument to William Platt, who died in 1637, and to his wife Mary, who died in 1687, is on the south side

of the nave. It was originally in the old chapel at Highgate, and was removed to St. Pancras in 1833, when that chapel was pulled down; it was restored at the expense of St. John's College, Cambridge, in 1848.

The earliest date of the registry of baptisms and marriages is 1660, and that of burials is 1668.

This is stated to be the last church in England whose bell tolled for mass, and in which any rites of the Roman Catholic religion were celebrated after the Reformation; and prayers for the repose of the souls of those whose remains are supposed to be still lying in the churchyard are to this day offered at Rome. This has been assigned as the reason for Roman Catholics "affecting to be buried here," as Strype says; but it is related in "Windham's Diary," that while Dr. Johnson was "airing one day with Dr. Brocklesby, in passing and returning by St. Pancras Church, he fell into prayer, and mentioned, upon Dr. Brocklesby inquiring why the Catholics chose that spot for their burial-place, that some Catholics in Queen Elizabeth's time had been burnt there." This would, of course, give additional interest to the sacred spot; but the first mentioned reason would be in itself sufficient to account for the fact of the existence of so many crosses on the tombs, or the significant words, "Requiescat in pace."

CHAPTER IV.

VICARS, ETC., OF ST. PANCRAS.

IN "An Account of the Charitable Institutions, &c., of the Parish of St. Pancras," by the late Mr. Samuel Wiswold, a list is published of the Vicars of the parish from the earliest known records. The list is incomplete, and in some instances but little information can be traced. In later times more care was taken in the preservation of Church-records, and we have consequently fuller and more accurate particulars.

The earliest known Vicar of St. Pancras was "Fulcherius the Priest." He was made perpetual Vicar, with an annual pension of 2s. in 1183, till his death in 1190, when "Alexander, a clerk," was appointed his successor. He held the tithes belonging to the Dean and Chapter as their tenant.

There is then a gap of nearly 400 years in the record. During that time fifteen Kings had reigned, sometimes as oppressors of their subjects, and sometimes as promoters of the best interests of the kingdom. In the early part of the reign of King John a fierce contest arose between that monarch and the then Pope. John had previously interfered and settled, as he thought, the furious controversy between the suffragan bishops and the Augustine monks, as to the nomination of the Archbishop of Canterbury, by confirming the succession of John de Gray, Bishop of Norwich; but his holiness the Pope appointed Cardinal Stephen Langton to the See. Then came the resistance to the encroachment of power by the Papacy. The Pope threatened to lay the kingdom under interdict if his orders were not obeyed, and John in his turn swore that he would banish the whole of the clergy and confiscate their possessions. The Pope issued his terrible edict. The church doors were closed, the dead were refused burial, and thrown into ditches, or exposed in the highway;

marriage was celebrated in the churchyards, and the people prohibited to indulge in meat or pleasure, and from shaving their beards, and saluting each other in the streets. Some of the clergy did perform divine service under fear of the King's displeasure, but in vain he threatened, and punished, and even banished many others. The Pope seeing his own success, followed it up by excommunicating the king, and declaring him unfit for human society, and that his subjects were absolved from allegiance to him, and also excommunicated all who should remain faithful to him. Thus in those days the spiritual *did* include the temporal, for the crowning act of the Pope was to make a tender of the "fair realme of England" to Phillip, king of France, who joyfully accepted the enterprise, and was soon ready to sail with a fleet of 1,700 vessels. The English spirit was aroused, and 60,000 men rallied to the side of the king to resist the invader. In the meanwhile the Pope sent Cardinal Pandulph as his legate to John, offering to avert the impending danger if he declared his penitence, and placed himself under the protection of the Holy See. The result was that King John made the most humiliating surrender to the Church of Rome ever recorded in history. And so the ban of the Pope was removed from King John. About 100 years afterwards the people declared that the usurpations of the Pope were the cause of all the plagues, injuries, famine, and poverty of the realm; and the parliament which had now become powerful supported the king (Edward III.) in his resistance to a humiliating tax imposed on King John. The Reformer John Wycliffe lived in this reign, and the people were silently growing in power. Doubtless all parts of England were influenced, and if records of our clergy could be found of this and subsequent reigns we should be able to judge somewhat of the inhabitants of our parish by the character of the men who were its Vicars. It is possible that the small church of St. Pancras may have been closed, and deserted for a time, its ministers banished and consequently silenced in common with many others,—but whatever the cause, the fact remains that no vicar's name is to be found till 1535, the year after the Reformation. The temporal power of the Pope in England was then overthrown.

In 1535, John Reston, D.D. was the incumbent and Prebendary.

In 1547 Sir William Greveson was vicar, and the number of howselyng people, or such as were supposed to be qualified to receive the sacrament of the Lord's supper, was 140. It is further recorded that the vicarage was then "worth £9 by the year, and that he (the vicar) served the cure without further help."

In 1580 the only record is the name "Gray."

On September 18th, 1609, Roger Fenton was collated to the prebend of St. Pancras, whereby he then became rector and patron as well as vicar of that church, which prebend, vicarage, and also the rectory of St. Stephen, Walbroke, he enjoyed till his death, which happened January 16th, 1615, in the 50th year of his age. He was buried under the communion table, in the chancel of St. Stephen, Walbroke. Over his grave was a stone laid, with an inscription, whereby it appeared he was a Lancashire man born, Fellow of Pembroke Hall, Cambridge, Doctor of Divinity, and a person excellently well learned, pious, and beloved.

From 1615 till 1624 the living was held by Henry Bradley, senior and junior, when John Elborrowe, A.M., who had ceased to be vicar of St. Pancras, in 1631, and was afterwards rector of Wennington, and also vicar of Rainham, in Essex, had a lease of the rectory of St. Pancras, which he held until the year 1658, when it expired.

Dr. Denison was vicar in 1643. At a meeting of the committee for plundered ministers, appointed by the parliament of the Commonwealth, held May 1st, 1647, upon the humble petition of divers of the inhabitants of the parish of St. Pancras, *alias* Kentish Town, in the county of Middlesex, it was ordered that Thomas Hoggflesh, Thomas Steinson, and John Neal, inhabitants of the aforesaid parish, do provide for the service of the cure of the church of St. Pancras aforesaid, and collect together and receive the tithes, rents, duties, and profits of the vicarage thereof sequestered from Dr. Denison, and therewith satisfy such person or persons as they shall provide to officiate the cure of the said church for and during the space of three months next ensuing. The name of William Birkett then occurs, but without any comment.

In 1656 Randolph Yearwood (chaplain to the Lord Mayor in 1657) was vicar till 1660, when he was suspended for marrying two persons without banns or license. During his suspension Timothy Boughey and Thomas Daniel officiated.

In the churchyard there was formerly a stone "To the memory of Randolph Yearwood, late vicar of this parish, who died July 1689; and Margaret his wife."

In 1689, John Marshall, LL.B., and in 1706 his son, Nathaniel Marshall, D.D. The latter was a celebrated preacher; he was chaplain to George II., and lecturer at Aldermanbury Church in 1715. Bishop Clayton recommends his sermons as preferable to either Sherlock's or Atterbury's for pathos, and for lively and warm application.

In 1716 Edward de Chair became vicar. He was well known for his solid and polite literature. It is stated that he was knocked down and ran over by horses driven by a drunken carman, which caused his death in December 1749. Benjamin Mence succeeded him, and died in 1796, when Weldon Champneys, M.A., became vicar. He was minor canon of Westminster Abbey for nearly fifty years, and also of Windsor for about the same period; he was indefatigable in his duties, of a lively and pleasant turn of conversation, and was much esteemed by an extensive circle of friends. He died at the Vicarage House, Kentish Town, on the 26th October 1816, in his 75th year.

Dr. Middleton was presented to the vicarage of St. Pancras in 1811, and in 1814 was chosen to be the first Protestant bishop in India. He died in 1822.

Dr. Moore became Vicar in 1814. In 1822 the new church was completed in the New Road, when he preached the sermon on its consecration. He amply improved the means of usefulness placed in his hands, and was most assiduous in promoting every work which could tend to the welfare of the flock committed to his charge. He died in 1847, and was buried at St. Pancras.

Thomas Dale, M.A., was born at Pentonville in 1797. At eight years of age he entered Christ's Hospital, and received his early education from Dr. Trollope. In 1817 he became a student at Corpus Christi College, Cambridge, and while there he published his poems:—"The Widow of Nain," "The Tale of the Flood," and "The Outlaw of Taurus." He was for three years a curate at St. Michael's, Cornhill, evening teacher at St. Sepulchre's, vicar of St. Bride's in 1835, and was appointed vicar of St. Pancras in 1846; he resigned after an incumbency of fourteen years, and became vicar of Therfield, Herts. While vicar of the vast parish of

St. Pancras (he has often said it was large enough to be a diocese) Mr. Dale applied himself with great energy to the work of church extension. The number of new churches, many with parsonage houses and schools attached, attest his success in this great and good work. It was said by many who attended his ministry that Mr. Dale's sermons were always seasonable, and he availed himself of passing events to give freshness and point to his discourses; and he was ever ready to visit the sick and the afflicted, and faithfully guided all such to the Saviour for pardon and peace.

The Rev. William Weldon Champneys, M.A., was born at Camden Town in the year 1807; his father being the Rev. William Belton Champneys, M.A.; he is also grandson of the Rev. Weldon Champneys, formerly vicar of St. Pancras. Mr. Champneys was appointed by Brasenose College, Oxford (of which he was elected a Fellow in 1831) to the rectory of Whitechapel in 1837; in 1851 he was recommended to the Queen for a canonry in St. Paul's by Lord John Russell, the then premier, and appointed first rural dean of Stepney soon afterwards by Bishop Blomfield. During the time that Mr. Champneys was rector of Whitechapel he identified himself with all the various projects for the amelioration of the condition of the working classes spiritually, morally, and physically. The ragged schools and refuges of his densely populated parish were his especial care. Under his auspices the first Church of England Young Men's Society was established in Whitechapel. Mr. Champneys became vicar of St. Pancras in 1860, and resigned in 1869, when he became Dean of Lichfield.

Rev. A. W. Thorold, M.A., the present vicar, was formerly vicar of St. Giles, in which parish he laboured most successfully for the welfare of the inhabitants, by promoting the erection of large and handsome school-buildings in Endell-street. He also originated many agencies in connection with the church, so that during the ten years in which he was Rector of that parish he gave an impulse to Christian life and work, for which he will long be remembered with gratitude by his former parishioners.

Mr. Thorold (now Canon Thorold) gives every promise of great usefulness in his new and important charge.

CHAPTER V.

MONUMENTS, ETC., IN OLD ST. PANCRAS CHURCH AND CHURCHYARD.

THE earliest record of any value respecting the monuments in Old St. Pancras Church and Churchyard is that given by the Antiquary Weaver, in his work on "Funeral Monuments." He states that there is a monument in the old parish church to the memory of Robert Eve and Lawrentia, his sister, son and daughter of Frances and Thomas Eve, Clerk of the Crown, in the reign of Edward IV. When Weaver saw it, the "portraitsures" and the following words remained :

"Holy Trinitie on God, have mercy on us. Hic jacent Robertus Eve et Lawrentia soror ejus, filia Francisci Eve filii Thome Eve clerici corone Cancellarie Augliæ Quorum"

The altar tomb on which this inscription appeared is of Purbeck marble, with canopy, being an elliptical arch ornamented with quatrefoils, which once had small brasses at the back with three figures or groups, with labels from each, and the figure of the Trinity, and three shields of arms above them.

There are historical references to members of this family of Eve (or Ive) in connection with this parish, proving the great antiquity of the family. In 1457 Henry VI. granted permission to Thomas Ive to enclose a portion of the highway adjoining to his mansion at Kentish Town. One of the leases of the Church Lands, dated 20th June 1650, granted unto Thomas Ive 17 acres of that land ; and in the list of churchwardens of the parish the name Thomas Ives appears in the years 1679 and 1680. The mansion and extensive grounds, on the south of Swains-lane, have passed into other hands.

Over the present vestry door are three small brasses to the memory of the daughter of Alexander Glover. The following inscription is significant.

"At this pnes end lyeth buried Marye Beresford, the daughter of Alexander Glover, of Tottenham Courte, and the late dear and well-beloved wife of John Beresford, gentleman, and ouster Baresier of Staple Inne, who departed this life the xxi day of August in the year of our Lorde God 1588; Whose soul is with God, for she trusted in the Lorde, and reposed her salvation wholye in Jesus Christ, in whom is all peace and rest, all joye and consolation, all filicitye and salvation, and in whom are all the promises. Yea and amen."

Perhaps the most striking monument is that on the south of the chancel,

"To the pious and sacred memorie of that vertuous Gentlewoman PHILADELPHIA WOLLASTON, sometyme the most dear and loving wife of Thos. Wollaston, of London, Esquire."

It is supposed that the date is of the last century. Mr. Cansick has given a photo-lithograph of this monument in his "Epitaphs of Middlesex," which shows the manner of her death, the innocent cause lying by her side:

"A payre of saynts that now in heaven we sitt."

The lines to her memory represent her as recording her own virtues; but the charitable reader will attribute them rightly to her husband, who has recorded his great loss in a costly and affecting memorial.

On the east wall of the chancel is a monument or

"Memorill both of Daniell Clarke, Esq., who left this life most comfortablie the last of June 1626, aged 79, having bene Master Cooke to Queene Elizabeth & to King James 29 yeares, called to that place betimes for his worthines, beloved there & elsewhere for his honest heart and open hand; and also of Catherine his good and loving wife, who left this life the 24th of June 1618, aged 50 years."

Of some quaint lines on the monument, these are the concluding ones:

"Then sleepe yee happy ashes here,
Nor let a groane, a sigh, or teere,
Disturbe your rest till the glad noyse
Of the worlde-awakeninge trumpitt's voyce
Raise you from this dead sleepe, and call
Your dust from this sad funerall,
To wed their soules and soule and body bring
Unto the marriage of the Lambe theire Kings."

In the gallery to the north of the chancel is the monument of Thomas Doughty, the first owner of the estate on which Doughty-street is built. The inscription is in Latin, and as some considerable interest has lately attached to the name, a translation is here given.

Near this Tablet lies

THOMAS DOUGHTY,

Formerly of the Parish of St. Paul, Covent Garden, Westminster.

Descended from a noble Family in the County of Norfolk.

A man of Keen and Fertile Intellect;

Of Sound and Deliberate Judgment;

And of Polished Manners combined with Modesty.

Towards his Familiar Friends he was loving;

To his Kindred Beneficent;

To the Poor Charitable;

And renowned for Justice to all.

Snatched away prematurely 16th August 1694 in the 39th year of his age.



The first baronet was created in the year 1620, in the reign of James the First.

Other members of the Doughty family lie in the churchyard. Mrs. Frances Doughty, Relict of George Brownlowe Doughty, of Snarford Hall, Lincoln, daughter and joint co-heiress of the late Sir Henry Tichborne, of Tichborne. Southampton, Bart. She died 20th Aug. 1763, aged 72. Her two sons, James and Robert, also lie in this grave, James died on 5th Jan., 1778, aged 44; and Robert died 6th Oct., 1794, aged 62.

The distinctive mark of the cross is on both these memorial stones, and the family still adhere to the "old religion."

Here lie the remains of members of some of the oldest nobility of England. The Premier Peerage of Norfolk is represented by the Hon. Esme Howard, youngest brother of the previous, and grandfather of the then Duke of Norfolk. He "departed this life the 14th of June 1728, in the 83rd year of his age." Near the same spot lies the body of "Margaret, the entirely beloved wife" of the above named Esme. She died on 11 January 1716, in her 70th year. Here also lieth the body of the Hon. Eliz. Howard, daughter of the above, aged 61, who died Feb. 26th, 1736.

The granddaughter of a former Marquis of Winchester (the Premier Marquis of England), Lady Barbara Webb, was buried here. The tomb is one of the handsomest in the churchyard. She departed this life on the 28th March 1740. "This pious lady was the surviving daughter and sole heiress of the late Right Hon. John Lord Belasyse, by his third wife the Lady Ann Powlett, daughter of the Right Noble John Marquess of Winchester, who, to avoid the expense and vanity of a pompous funeral in her family vault, made it her

death-bed request in compassion to the poor to be privately interred in this churchyard, and that the repose of her soul may be remembered by all good Christians." The remains of her son Sir Thomas Webb, aged 60 years on 29th June 1763, and "Dame Ann Webb," his wife, aged 73 years, on 7th October 1777, were also deposited in the same vault, and on 24th April 1797, at the age of 65, Sir John Webb. Other members of this family were buried under the church. The Hon. Rowland Belasyse, who died in 1768, only brother to the Earl Fauconberg, whose daughter, Lady Barbara Barnewall, also lies here; also the Hon. Anne Belasyse, who died in March 1731, and her sister, the Hon. Penelope Belasyse, in April 1750.

Two daughters of Sir Valentine Brown, of Croft, Lincoln, were buried under the church in 1680. They were "both maids above the age of fourscore years."

The Hon. Eliza, the Countess of Castlehaven, wife to the Earl of Castlehaven, and daughter to Henry Lord Arundell, in 1743; also Thomas Arundell, Count of the most Sacred Roman Empire, and uncle to the same Lord Arundell, in April 1752; of the said Thomas it is recorded, that he was an "affectionate and indulgent Husband, a faithful Friend, an exact paymaster, and always ready to serve the poor."

The wife of John Burke, Esq., author of the "Peerage," was buried here in 1846, and the stone recording "her admirable virtues," was repaired by Sir Bernard Burke and Serjeant Peter Burke in 1861.

Mary Cecilia Haviland, widow of Major Haviland, lies here, having died on the 5th of March, 1816, in her 46th year. She was niece to the celebrated Edmund Burke.

The wholesale removal of remains from this churchyard, a few years since, to an appointed place of re-interment at Finchley, induced those who regarded their dead and who could bear the expense, to remove the remains where they pleased. The remains of Jean Francis Dela Marche, Bishop of St. Pol de Leon, in France, who was buried here in 1806, were thus removed. A funeral service was performed in the Roman Catholic Church in Clarendon-square, Somers Town, over a few bones and a handful of dust—all the mortal remains of this once great ecclesiastic, which were conveyed to France for re-interment. This eminent character, together with many other distinguished men and women, found refuge

in England during the Revolution in France. He was one of those who deserved better treatment than he received at the hands of the Revolutionary Government, but no discrimination was then possible. While exercising his office of a bishop at St. Pol de Leon he expended two-thirds of his income for the advantage of his diocese and the relief of the poor, besides founding a seminary of learning. When he found a home in England in 1791, his benevolent disposition led him to share his slender income among his countrymen, who in great numbers sought shelter in this country. A great influx of the French clergy in 1792 led him to give them counsel as to their conduct here, and imposed upon him great labour. In visiting the sick, consoling the dejected, and giving advice to all who consulted him, he was looked up to as a guardian angel sent by Providence for the alleviation of their sufferings. He distributed an animated address to the English nation, expressive of his appreciation of the kindness shown towards his countrymen. No wonder that such a man should have been honoured with the friendship of the wise and good in his day. After spending a summer at Stowe he returned in great debility to his lodgings in Queen-street, Bloomsbury, where he died in November 1806, in his 77th year. The epitaph, in Latin, on his monument was written by the Marquis of Buckingham.

Amongst the remains of the multitude of those who are undistinguished by any memorial lie those of a Turkish Ambassador to this country, who was interred in the year 1811. In an old newspaper of that day it is recorded, that "On Monday morning, about 9 o'clock, the remains of the late Turkish Ambassador to this country were interred in the burial ground of St. Pancras. The procession consisted of a hearse containing the body covered with white satin, which was followed by his Excellency's private carriage and two mourning coaches, in which were the late ambassador's attendants. On arriving at the ground, the body was taken out of a white deal shell which contained it, and according to the Mahommedan custom, was wrapped in rich robes and thrown into the grave, and immediately after a large stone with a Mahommedan inscription on it, nearly the size of the body, was laid upon it, and after some other Mahommedan ceremonies had been gone through the attendants left the ground. The procession on its way to the churchyard

galloped nearly all the way. The grave was dug in an obscure part of the burial ground."

Amongst the patriots whose remains lie here, a distinguished place should be given to the Rev. Arthur O'Leary, who died on 2nd January 1802, aged 72. He was a native of Cork, and was educated at St. Omers. While he was chaplain to a French regiment he refused to assist in enlisting the subjects of his own king into a foreign regiment, and was in consequence dismissed from his chaplaincy. On his return to Ireland he became conspicuous by delivering addresses against the doctrine of the temporal power of the Pope. He also exhorted his countrymen to a peaceable demeanour during the insurrection at Munster, in 1787, and was ultimately rewarded by a pension. He lived for many years in London, and was a priest at the Roman Catholic church in Soho-square. He was highly esteemed for his amiable manners, and admired for his eloquence in the pulpit. The Earl of Moira erected the monument to his memory in this churchyard at his sole expense, as a token of his lordship's esteem for the virtues and talents of the late venerable Father O'Leary. The tomb was repaired by public subscription in December 1851. The inscription states that he was

"A man eminently gifted by nature and learning; he employed those talents in promoting the glory of God, and the good of every fellow creature without distinction, for he prayed, wept, and felt for all. Of him it may be truly said, that his life was the best comment on his writings: As the benevolence which they breathe was enlivened and recommended by his example, even in the moment when he was called to receive the reward of both."

Amongst diplomatists, few were better known or more respected in their day than was Josephus Francis Xavier De Haslang, Count of the Holy Roman Empire. He died 29th May 1783, in his 83rd year, having resided in this country 44 years. His funeral was attended by the whole Diplomatic Corps. His epitaph enumerates his various titles, and concludes as follows:

"Having lived in the practice of every social virtue, after a Christian preparation, he resigned his soul into the hands of his Creator, regretted by our amiable Sovereign, and lamented by all who knew him. May he rest in peace."

Ten years afterwards the body of His Excellency Count Phillipo Nupumecino Fontanæ, Ambassador from Sardinia to Spain, was deposited here. He died 6th Dec. 1793, aged 52.

Surrounded by many tombs erected in 'memory of distinguished characters is that of Paschalis de Paoli, the Corsican Garibaldi of his day. The French were acting then the same part they did in more recent times in Italy. Led by young Paoli, the Corsicans struggled bravely to regain their freedom from what they deemed to be a tyrannical yoke, but they were eventually compelled to submit, and the exiled Paoli found an asylum in this land of freedom. The inscription on his tomb records the high esteem in which he was held for his many virtues by George the Third and all classes of the people of England. He died in London, February 1807, in his 82nd year.

By the side of Paoli's monument is that of Francis Pietri Fozano; the inscription on which describes him as

A native of the Island of Corsica, and one of the deputies for that country on the occasion of its union with Great Britain in 1794, under the sovereignty of his then Majesty King George the Third. For many years subsequently to his first arrival in England he mixed in the higher circles of society, enjoying the esteem of numerous friends, to which his talents and acquirements most justly entitled him, but falling afterwards into a state of mental depression, he abandoned himself to a hopeless indifference, and passed the latter portion of his life in entire seclusion from the world. He died Sept. 7th, 1838, aged 90 years, and was buried, according to a wish which he had long before expressed, in a grave adjoining that of his illustrious countryman, the celebrated Paoli.

Let us now look at the epitaph of one of our own reformers, that of Maurice Margoret. "He was chosen a delegate from the London Corresponding Society to the British Convention, to promote a just Reform of the Commons House of Parliament, and although his conduct in that assembly was able, legal, and upright, still he was, under the ministry of William Pitt, in 1794, condemned by the Court of Justiciary in Edinburgh to 14 years transportation to New South Wales," in company with Fitzgerald, Muir, Palmer, and Skirvinge. After enduring his "unparalleled sufferings" with "the magnanimity of conscious rectitude and unsullied honour, he alone survived, and returned to his native land in 1810, injured in health, ruined in fortune, yet still esteemed and revered by his enlightened fellow-citizens," dying in 1815, in his 65th year. The same tablet records the death of his wife. "She heroically participated in all the misfortunes of her husband, and during his unmerited exile solaced him with the tenderest affection." The sentiments now held by moderate politicians were judged sixty or seventy years ago as tending to anarchy and in-

fidelity. No more convincing proof could be offered of the toleration we now enjoy ; but we should look with veneration upon the men of principle of past days who dared to be singular, and who paid the price in imprisonment and loss of all things.

Two brothers lie here who served their country in the Royal Navy. Captain Thomas Cole, who "lost his leg in gallantly storming a battery at Martinique, in 1804, being then First Lieutenant of His Majesty's Ship *Blenheim*, of 74 Guns." He died in 1822, aged 40 ; also his brother "Lieutenant Richard Cole, of the H. C. Ship *Sibrald*, who died May 1832, aged 40." "Captain Thomas Miles, R. N., died March 1822, aged 64."

A monogram for a once noted name, Obadiah Walker, and the date of his death, 31st January 1699, at the ripe age of 86, with the inscription, in Latin, "through good report, and through evil report," is suggestive of the troublous times in which he lived. Had the will of such men as he prevailed, the freedom of mind and action we now enjoy would not have been known. He was born in the reign of James I., and when Charles I. reigned he was being educated at University College, Oxford, and ultimately became Master of that College ; but in 1648 he was expelled for his open opposition to the Reformed Religion. He was reinstated when Charles II. ascended the throne, though complained of in the House of Commons in 1678 and again in 1679 ; but when James II. succeeded, Walker found in that sovereign a too ready supporter of his Romish tendencies, for he obtained, after a visit to the sovereign, letters patent enabling him to perform mass in a chapel he had opened in the college, and other letters enabling him to print tracts and other works attacking the Reformation. Thus he rendered himself a marked man. When the people could no longer tolerate the unconstitutional conduct of King James, who had openly commenced a negociation with the Pope for restoring Roman Catholicism, and when a swarm of monks and priests overran the country, the Prince of Orange was gladly welcomed to redress these grievances ; and the parliament decided that King James, by the advice of jesuits and others, had violated fundamental laws, had forfeited the Government, and by his retreat to France, had left the Crown vacant. The famous Bill of Rights, secured by the Parliament on the accession of William

and Mary, prevented such ecclesiastics as Obadiah Walker from exercising their influence, as heads of colleges, to subvert the Protestant religion, and he was accordingly ejected. He was committed to the Tower, but after being examined before the House of Commons, when he avowed that he was always a Catholic, he was eventually set at liberty. He became poor in his old age, and was chiefly dependant upon Dr. Radcliffe, who had formerly been his pupil: the Doctor also defrayed the expense of his burial in this churchyard, which was then and long after the common place of interment of London Roman Catholics of the upper classes. His grave is near that of Abraham Woodhead, who died in 1678, in his 70th year. Walker at one time assisted him in his Roman Catholic school at Hoxton. They were both Yorkshiremen, and both lived only to promote the "old religion" by their writings in its defence. It is generally believed that that once popular book "The whole Duty of Man" was their joint production. "Requiescat in pace."

The learned divine, Dr. John Ernest Grabe, editor of the "Septuagint," was interred in this churchyard Nov. 9, 1711. The study of the writings of the Fathers led him to question the validity of ordination in the Lutheran Church, in which he had been brought up. He, therefore, by the recommendations of friends came to England; and William the Third conferred upon him a pension of £100 a year to enable him to pursue his studies. He was ordained in the English Church, and published several works on the writings of the Fathers; but he seemed to have more sympathy with the Roman Catholic doctrines, for he advocated the use of prayers for the souls of the dead; anointing the sick with oil; confession and sacerdotal absolution; and he lamented that the Reformed Church had discarded many primitive customs retained in the Catholic Church. His learning and character secured for him a monument in Westminster Abbey.

The remains of Edward Ward, the author of "The London Spy," lie here. He died June 20th, 1721. He was familiarly known as Ned Ward. At one time he kept a coffee house in Moorfields, and, in his latter days, a punch-house in Fulwood's Rents, near Gray's Inn, in which he died.

No greater changes have taken place during recent years than in regard to political and religious toleration. The tone of the literature of the past and the beginning of the present

centuries is embittered with a spirit of intolerance unknown in the present day. As we walk through this old churchyard, and read, and in some instances decipher, the names of the men and women of the past, mingled emotions fill our mind. Let us stop at the grave of poor Mary Wollstonecraft Godwin. Misunderstood in her own day, we have learnt since then to estimate more fairly her mistaken, perhaps grievous errors. Her husband, William Godwin, published a small memoir of her, which is marked by simplicity and truth. He said of her—"This light was lent to me for a very short period, and is now extinguished for ever." Mary Wollstonecraft's early years were embittered by despotic treatment on the part of her father, who appears to have been a man of no judgment in the management of a family, and of a most ungovernable temper. "The despotism of her education," says Mr. Godwin, cost her many a heart-ache. She was not formed to be the contented and unresisting subject of a despot; but I have heard her remark, more than once, that when she felt she had done wrong, the reproof or chastisement of her mother, instead of being a terror to her, was the only thing capable of reconciling her to herself. The blows of her father, on the contrary, which were the mere exhibitions of a passionate temper, instead of humbling her roused her indignation." Of exquisite sensitiveness of disposition, and also of great energy of character, it is not surprising that she should quit the parental roof. This she did at the age of sixteen. She first went to live as companion to a lady at Bath, and a few years afterwards, in concert with two sisters, opened a day-school at Islington, and very shortly after removed to Newington Green. Mr. Godwin considered her pre-eminently fitted for the teaching of children. A few years passed, and she became a governess in the family of Lord Kingsborough. About the year 1786 she published a pamphlet entitled "Thoughts on the Education of Daughters." In 1787, she went to London with the view of supporting herself by authorship. This she continued for three years, writing small works of fiction, and translations and abridgments of several valuable works. The profits of her pen enabled her to aid many members of her family. She helped to educate two young sisters, put two of her brothers out in the world, and greatly assisted her father, who was at this time much embarrassed. This continued for three years, unattended by

fame. But soon she became known to the public when she wrote a reply to Burke's "Reflections on the French Revolution," and also by her "Vindication of the Rights of Woman," which latter work, when it appeared in 1791, brought her into public notoriety. She then visited France, and remained in Paris three years. At that time a bitter disappointment through an unfortunate acquaintance, led her to make two attempts at self-destruction. In 1796, Mary Woolstonecraft became acquainted with William Godwin, and after six months they were married, but she died at their residence in the Polygon, Somers Town, on the 10th September 1797, in her 39th year, in giving birth to a daughter, who ultimately became Mrs. Shelley, the gifted wife of the poet.

The monument to her memory, and that of her husband William Godwin, is one of the few in good condition; is almost solitary, and therefore easily found. Godwin died April 7th, 1836, aged 80, surviving his first wife 39 years. His second wife, Mary Jane, died June 17th, 1841, aged 75 years.

Passing under an arch of the Midland Line, we come to the grave of John Walker. The Athenæum of August 28th, 1869, said: "We have directed the attention of poets to the grave of Gray: we now direct that of persons interested in the science of language to that of Walker, the lexicographer, in Old St. Pancras Churchyard. The headstone is in a dilapidated state; but, dictionary-makers might like to put it straight and bring out the letters. But what is not dilapidated in that ancient churchyard? and where is nobler dust to be found?" Desecration and "dilapidation" have disgraced Old St. Pancras Churchyard for some years. If the dust of poets, philosophers, divines, and even members of some of the most ancient nobility lying here in vain calls for pious regard, it is not to be wondered at that the grave of a "lexicographer" should lie unheeded. On Sunday, May 5th, 1872, the description of Walker's grave given in the Athenæum three years before still applied. The date, 1805, was not legible, and the endeavour to ascertain it from the footstone only brought out the fact that that stone belonged to some other grave! The most enduring monument, however, of John Walker is to be found in his works, especially in his Pronouncing Dictionary. His character for "piety and virtue" was a blessing to his neighbours and numerous

friends whilst he lived. The inscription on the stone states :—

“ Here lie the remains
of
John Walker ;
Author of the “ Pronouncing Dictionary of
The English Language,”
And other valuable Works on
Grammar and Elocution,
Of which he was for many years
A very distinguished Professor.
He closed a life devoted to piety and virtue
On the 1st August 1805,
Aged 75.”

To wander amongst these memorials of the men and women of former days is calculated to awaken reflection. Stopping at the stone beside the church door, we may learn a lesson in patience from William Woollett, the celebrated engraver to King George the Third. His works are still highly esteemed. It is recorded of him that he was a man of admirable character and amiable disposition. When he had finished the plate of the Battle of La Hogue, he took a proof to Benjamin West, for his inspection ; at first the great painter expressed himself perfectly satisfied with the plate, but on closer inspection he remarked that alteration and addition of colour would improve the effect, observing that it was of no great consequence. “ How long will it take you, Mr Woollett ? ” said the President. “ Oh, about three or four months,” replied the engraver ; “ and the patient creature,” said West, “ went through the additional labour without a murmur.”

The following inscription on the stone is now difficult to decipher :—

“ William Woollett, Engraver to His Majesty, was born at Maidstone, in Kent, 15 August 1735. He died the 23rd, and was interred in this place on the 28th of May 1785. Elizabeth Woollett, widow of the above, died December 15th, 1819, aged 73 years.”

The following lines, in pencil, were written on the tomb, but are not now to be seen :

“ Here Woollett rests, expecting to be sav'd ;
He grav'd well, but is not well engrav'd.”

It is supposed that these lines suggested a public subscription for a monument in Westminster Abbey ; but such men as Benjamin West and Alderman Boydell needed no such prompting, and they were amongst the most liberal contributors to the fund for its erection. In the cloisters of the

Abbey, Woollett's monument will be found, with the following description of the sculpture, after the name and dates of birth and death :

"The Genius of Engraving handing down to Posterity the works of Painting, Sculpture, and Architecture : Whilst Fame is distributing them over the four Quarters of the Globe."

Here lie the remains of some who in their day contributed to the amusement and delight of their contemporaries. Peter Pasqualino, said to be the first who made the violoncello fashionable in this country in the year 1740, was buried here in 1766. Stephen Paxton, also a performer on the violoncello, and a composer of vocal and instrumental music, died in 1787, aged 52. John Danby, who died in 1798, aged 41, has his merits and virtues recorded in poetry :

"Reader, if excellence in Music's art,
By turns to sadden, or to cheer the heart ;
Whether by playful catch, by serious glee,
Or the more solemn canon's harmony ;
If genius such as that can raise a sigh,
Or draw the trickling tribute from thine eye ;—
Pause o'er this spot, which now contains the clay
Of him in whom those talents lately lay.
The spirit fled to join its native skies,
Here all that now remain of Danby lies.
Rest, much respected, much lamented earth,
Remnant not more of Science than of Worth :
And tho' thy Works have wrought a better Fame,
This record is but justice to thy Name."

The monument to Mrs. Isabella Mills deserves notice. She was better known as Miss Burchell when she "charmed the public ear" by her voice. She died in 1802, at the age of 67. The inscription to her memory well sets forth her abilities when on earth, and suitably prays for their exercise "among the angelic choir."

"And art thou then in awful silence here,
Whose voice so oft has charmed the public ear ;
Who, with thy simple notes could strike the heart
Beyond the utmost skill of laboured art.
O, may the Power who gave the dulcet strain
And, pitying, rescued thee from earthly pain,
Exalt thy spirit, touched with hallowed fire,
To hymn His praise among the angelic choir."

The following epitaph is also interesting ; sixty years ago the loss of such a singer was no doubt "severely felt" by the frequenters of "Oratorios."

" Sacred to the memory of Mr. Samuel Harrison, who to a most pleasing and melodious voice added a very extensive knowledge and correct judgment in the science of Music. The chaste style, refined taste, and impressive manner with which he delivered the beautiful compositions of Handel, will cause his loss to be severely felt and lamented by the Admirers of Sacred Music: and the many amiable qualities which adorned his character in private life will long endear his memory to his affectionate Relatives and numerous Friends. He was born 8th September, 1760, and died 25th June 1812.

" 'Twas His celestial pleasure to impart,
 Judgment with Taste, and Science to combine,
 Waking with Seraph voice and matchless art,
 Immortal Handel's harmony divine.
 Peace, gentle spirit, to thy loved remains!
 Let no rude sounds thy halcyon grave annoy,
 But gentle airs and soft melodious strains,
 Attend thy passage to the realms of Joy."

Amongst actresses, " Dame Mary Slingsby," widow of Sir Henry Slingsby, was a great favourite at the Theatre Royal in her day. She performed characters principally in Dryden's and Lee's plays. She was "buried March 1, 1693-4."

Jeremy Collier was buried here on 29 April 1726, having died on the 26th of the same month, in the 76th year of his age. In the early part of his life, he was Rector of Ampton, in Suffolk, and came to London in 1685, and was soon after appointed lecturer at Gray's Inn. He led a somewhat turbulent life, taking the side of Roman Catholicism when King James the second was plotting to restore the power of the Popedom in England. He was twice imprisoned for his antagonism to the new Government when William of Orange reigned, and was under the ban of outlawry to the day of his death. He was more successful in his attack upon the immoralities of the stage; and though he became involved in a controversy with Congreve and other wits of his day, he had the satisfaction of seeing the licentiousness checked which Charles the Second had introduced. He published several works of a controversial nature, and also a translation of Moreri's Great Dictionary.

Amongst those who accompanied James the Second in his exile was Bevil Higgons, a younger son of Sir Thomas Higgons. He was chiefly known from his book written in opposition to the views of Bishop Burnet in the History of his Times. He was buried in this churchyard, the chosen place of Roman Catholics, on March 6, 1735.

A noted character in his day was Abraham Langford, as auctioneer and dramatic writer. He was of "St. Paul, Covent

Garden, and died 18th September 1774, aged 63. The following lines are on both sides of his tomb:—

“His spring of life was such it should have been,
Adroit and gay, unvexed by care or spleen;
His summer's manhood open, fresh, and fair;
His virtue strict, his manners *debonnaire*;
His autumn rich with Wisdom's goodly fruit,
Which every varied appetite might suit.
In polish'd circles dignified with ease,
And less desirous to be pleas'd than please.
Grave with the serious; merry with the gay;
Warm to advise, yet willing to obey.
True to the fond affections of the heart,
He play'd the friend's, the husband's, parent's part.
What needs there more to eternise his fame?
What monument more lasting than his name?”

Here also rest the remains of Packer, the Comedian, said to have performed 4,852 times.

In the memorial lines to Mrs. Anne Cooper, who departed this life November 1759, her daughter expresses her intense domestic affection:

“Ah! shade revered, this frail memorial take
’Tis all, alas! thy sorrowing child can make:
On this faint stone to mark thy parent worth,
And claim the spot that holds thy sainted earth.
This clay-cold shrine, the corpse enshrouded here,
This holy hillock bath’d with many a tear;
These kindred flowers that o’er thy bosom grow,
Fed by the precious dust that lies below;
E’en these rude branches that embrace thy head,
And the green sod that forms thy sacred bed,
Are richer, dearer to this filial heart,
Than all the monuments of proudest art.
Yet, yet a little, and thy child shall come
To join a mother in this silent tomb,
This only spot of all the world is mine,
And soon my dust, sweet shade, shall mix with thine.”

The reference in these lines to the “rude branches” and the “green sod” are suggestive of the rural aspect of this churchyard at that time. Thirty-three years after (in 1792) an Act was passed “for providing an additional burying-ground for the use of the parish of St. Pancras; and for shutting up the present footpath leading through the churchyard, and making a commodious one in lieu thereof.”

The epitaph on John Evans, who died, Jan. 16, 1811, aged 60, is very independent in tone, and practical:

"Farewell, vain world, I know enough of thee,
And now am careless what thou say'st of me ;
Thy smile I court not, nor thy frowns I fear ;
My cares are pass'd ; my head lies quiet here.
What faults you saw in me take care to shun,
And look at home, enough there's to be done."

"Mr. and Mrs. Dastis" should have taken counsel of their friends before they proclaimed their uncontrollable grief at the loss of their still-born son, though he was the first-born, on 16th Sept. 1835 :

"O, you who know what the affection of parents is
Pity the unhappy Mr. and Mrs. G. Dastis,
Who will regret *all their life*
The loss of their first-born child.

Beautiful for its simplicity and naturalness is the following :

"Sacred to the memory of Isaac Nagle, musician of the 1st Life Guards, who died Nov. 24th, 1839, in the 16th year of his age. In affectionate remembrance of a beloved Brother, by his Sister."

The grief of Mr. John Pilch, in 1804, for the loss of his wife, Mrs. Mary Pilch, and four of their children, must have been of no ordinary kind, yet it can scarcely produce gravity of mind to read the lines placed on the stone by the survivor :

"Yon gazing Throng, come take a look,
My History sure 'twould swell a book."

The memory of such a man as Mr. William Rutherford is worth preserving. He was for "30 years a Housekeeper in this parish," till his death in 1832, having attained the mature age of 70 years.

"An honest, sober, steady man,
Boast more, ye great ones, if ye can."

Such men are the backbone and glory of any parish.

Under one of the arches of the Midland Railway, which now runs through this churchyard, is a stone which is placed against a tomb, though it forms no part of it. On this stone is an inscription to the memory of "Mr. Samuel Somers, of Skinners-street, Somers Town, who departed this life November 29th, 1834, aged 50 years." Those who remember "Sam Somers" the butcher, will wonder what "honours" availed him here, though they may sincerely join in the hope indulged for his heavenly felicity, as expressed in the following lines on the stone :

"What honours here can aught avail ?
The spirit's fled, then why bewail ?
Oh, let us hope through Mercy strong,
Ere this he's joined the heavenly throng."

When Somers was on his death-bed, he was urged by the clergyman who visited him to seek mercy of God who is ready to pardon all who come to Him through Jesus Christ; "I have no fear of God," he replied; "but it is the Devil I fear." The reply was characteristic of that eccentric man.

The following quaint epitaph is quoted from an old newspaper, and it is stated to have been copied from a stone in this churchyard, but not to be found there now :—

"Underneathe thys stone doth lye
The body of Mr Humphrie
Jones, who was of late
By trade a plate-
Worker in Barbicanne;
Well known to be a good manne
By all his Friends and Neighbours toe
And paid every bodie their due.
He died in the yeare 1737,
Aug. 4th, aged 80.
His soul we hope's in heaven."

Many physicians and surgeons lie here; Dr. James Robins, who died at Kentish Town in October 1800, and Jacob William Robins, Surgeon, his son, who died at Worthing in 1849. Andrew Marshall, Esq., who "practised for many years as an eminent Physician in London, died in 1813. Mr. Samuel Stephens Uppour, who was upwards of 20 years surgeon to this parish, died December 1820, aged 61. A student of medicine, Sebastian Carvalho, lies here, who died in 1822, Michael Kenny, M.D., late Surgeon in the army, died January 1824, in his 30th year. Of Peter Kenny, M.D., of Waterford, who died in London, October 1822, aged 41, it is said, he was "a warm friend, a sterling patriot, an upright man. He loved and served his country with a steadfast and ardent zeal, and illustrated in his own person many of her brightest qualities. His friends, joining to their esteem for the public their unceasing affection for the private man, have raised this monument." Daniel McDonald, M.D., died in 1828, in his 21st year. Dr. George Bruce, in 1830, aged 51 years. Dr. Michael Short, in 1831, aged 57. James Holmes, Esq., "Surgeon in His Majesty's Navy," died in 1832, in the 48th year of his age. Mr. John Pitt Wiles, Surgeon, late of Kentish Town, 1833, in his 31st year. Richard H. Keurtly, M.D., in 1832, aged 78 years, "beloved, respected, and esteemed by all who knew him. This stone was erected by a friend."

"Under the belfry of the old church was interred privately, in a grave 14 feet deep, the body of Earl Ferrers, executed at Tyburn in 1760," says John Timbs in his "Curiosities of London." Laurence Earl Ferrers, says Smollett, was a nobleman of a violent spirit, who had committed many outrages, and, in the opinion of all who knew him, had given manifold proofs of insanity, at length perpetrated a murder, which subjected him to the cognizance of justice. His deportment to his lady was so brutal, that application had been made to the House of Peers, and a separation effected by act of Parliament. Trustees were nominated; and one Mr. Johnson was appointed receiver of the estates, at the Earl's own request. The conduct of Johnson, in the course of his stewardship, gave umbrage to Lord Ferrers, whose disposition was equally jealous and vindictive. Fired with suspicions as to Johnson's collusion with his own family against his interests, he gave Johnson notice to quit the farm on the estate; but finding that the trustees had granted a lease of it, the Earl determined to gratify his revenge by assassination. He appointed a day for the doomed man to meet him in a room at his house at Leicester, and having commended him to implore heaven's mercy, on his knees, shot him with a pistol whilst in that attitude. He lingered for some days till his death. In the meanwhile the Earl drank spirits immoderately, which served to inflame his hatred still more, and then he insulted him with the most opprobrious language, and threatened to shoot him through the head, even when the poor man was in extremity. The Earl was arrested by armed men, and conveyed to London, and then committed to the Tower. The circumstance of this murder appeared so cruel and deliberate that the people cried aloud for vengeance, and the government gave up the offender to the justice of his country. He was tried in state in Westminster Hall in the midst of an immense concourse of people, including many foreigners who were wonderfully struck with the magnificence and solemnity of the tribunal. The Earl pleaded insanity. Lunacy was proved to have been a family taint. The trial was continued for two days, and on the third the Lord Steward Henley, after making a short speech touching the heinous nature of the offence, pronounced the same sentence of death upon the Earl which malefactors of the lowest class undergo; "that from the Tower he should be led, on the Monday following, to the common place of execution, there to be

hanged by the neck, and his body be afterwards dissected." This last part of the sentence seemed to shock the criminal extremely. A respite of a month was granted him to settle his temporal and spiritual concerns. On the day of the execution, he appeared gaily dressed in a light coloured suit of clothes, embroidered with silver, and was conveyed to Tyburn in his own landau, and the chaplain of the Tower, followed by the chariots of the Sheriffs, a mourning coach and six filled with his friends, and a hearse for the conveyance of his body. He was guarded by a posse of constables, a party of horse grenadiers, and a detachment of infantry. To Mr. Sheriff Vaillant, who attended him in the landau, he took notice of the vast multitudes which crowded around him, brought thither he supposed to see a nobleman hanged. He had applied by letter to the king that he might be permitted to die in the Tower, where the Earl of Essex, one of his ancestors, had been beheaded in the reign of Elizabeth. He relied upon his request being granted as he had the honour to quarter part of his Majesty's arms. He expressed some displeasure at being executed as a common felon, exposed to the eyes of such a multitude. On his arrival at Tyburn, he ascended the scaffold with a firm step and undaunted countenance. He refused to join the chaplain in his devotions, but kneeling with him on black cushions, he repeated the Lord's Prayer, which he said he always admired, and added with great energy, "O Lord, forgive me all my errors; pardon all my sins."

The sentence was fully carried out, and his body after dissection was privately interred under the belfry of this church; but when the tower was altered, there was no evidence discovered of the fact.

The remains of the notorious Joseph Wall, governor of the Island of Goree, in the West Indies, were interred here in January 1802. The crime for which he was executed aroused the public indignation, and none were found to pity him, who had himself shown no mercy. While Governor, and previous to his departure for England in 1782, a soldier, Benjamin Armstrong, was spokesman on behalf of 300 men of the African corps, who respectfully requested that they might receive money that had been stopped from their pay on account of restrictions in food they had endured when provisions had ran short. The Governor in a rage ordered Armstrong to be lashed to a six-pounder gun-carriage, and

in the presence of his 300 comrades he received 800 lashes with a rope nearly an inch in circumference. Every 25 lashes were given by a fresh stalwart slave, and if they at all relaxed, Wall shouted "Lay on, you black beasts, or I'll lay on you; cut him to the heart; cut his liver out." The poor fellow was able at the end of his punishment to walk to the hospital, but died five days after the Governor left for England. In 1784 he was arrested at Bath, but escaped at Reading to France. In 1797, Wall returned to England, and in 1801 was living in Upper Thornleigh Street, Bedford Square, when he wrote to Lord Pelham, Secretary of State, announcing his willingness to be tried. He was found guilty and sentenced to death, which he suffered on 28th January 1802. In Mr. J. T. Smith's "Book for a Rainy Day," the writer describes a visit he paid to a public-house in Hatton Garden, where Dr. Ford, the Ordinary of Newgate, smoked his pipe under a superb masonic chair, surrounded by about a hundred favoured associates. He was thus introduced to the Ordinary, and by him introduced the next morning to Newgate. He describes the prisoner Wall as "Death's counterfeit, tall, shrivelled, and pale; and his soul shot so piercingly through the port-holes of his head, that the first glance of him nearly terrified me. . . . His hands were clasped, and he was truly penitent. . . . The Doctor questioned the Governor as to what kind of men he had at Goree; 'Sir,' he said, 'they sent me the very riff-raff.' The poor soul then joined the Doctor in prayer; and never did I witness more contrition at any condemned sermon than he then evinced." The rope that had hanged Governor Wall was afterwards sold by the hangman's yeoman for 1s. an inch! The body, after dissection, was given up to the relatives for interment, upon payment of fifty guineas to a philanthropic society.

Madame Charlotte Potoka, a native of Poland, was released by death from the Fleet Prison where she was confined as a debtor, and she was buried here on August 1, 1785, at the age of 82.

True, indeed, it is that the grave knows no distinctions; the remains of the evil and the good often lie side by side. Jonathan Wild was buried here on May 25th, 1725, but he was not allowed to remain, for a few nights afterwards the "resurrection men," as they were termed, exhumed his body, it was supposed, for the purpose of dissection.

At last we come to a perfect man, Denis Molony, esq. He departed this life, unmarried, the 11th Dec. 1726, being the 77th year of his age, "having allways lived faithfull to God, King, and country."

The memory of Morris Leivesley, esq., who was for 54 years the "Faithful and zealous Secretary of the Foundling Hospital," is here recorded. He was born in the city of Lincoln in Jan. 1776, and died Sept. 23, 1849, "beloved and respected by his family, and by them deeply lamented." A few months after this interment, the burial-ground was closed by Act of Parliament.

There are tributes here to the memory of faithful servants, proving that they also had good and appreciative masters:—

Thomas Cunstable, of the county of Norfolk, who

"Lived in the noble family of his Grace the Duke of Norfolk thirty-nine years, and died in his Grace's service. A man of exemplary piety and charity, who departed this life July 2, 1722, in the 65th year of his age."

"In testimony of the long and faithful services of Christophe Antoine, a native of France, an honest, zealous, grateful and pious man, who died at Holland House, Kensington, Nov. 1812, in the 55th year of his age. This stone is erected over his mortal remains, which, in compliance with his wishes, are deposited near those of the Countess of Gand, his former mistress, whose memory he cherished for many years after her decease, having followed her fortunes in exile, and sacrificed to his sense of gratitude and duty the savings of his industry, the prospect of competence and ease, and the hopes of worldly advancement."

"This stone is erected by Lord Viscount Nevill, of Park Square, Regent's Park, over the remains of George Brown, of Bergh Apton, Norfolk, who lived in his service as Groom 13 years, and died May 7th, 1832, aged 24 years.

"Should here thy heedless footsteps bend,
Turn not in haste away;
A kinder husband, better friend,
Death never made his prey."

Here we have a tribute to the virtues of Mary Walker,

"Who was for upwards of thirty years a faithful servant in the Workhouse of this parish, and by her kind and humane attention to the inmates of that establishment she gained respect from all who knew her."

This excellent woman was, no doubt, the matron of the workhouse. For twelve years she exercised her "kind and humane" offices in the old infirmary and houses which then stood where "Gowing's Forge" is now; and when the present workhouse was erected she was retained to minister as an angel of mercy to the inmates, winning the respect and confidence of the guardians, or Directors as they were then called, till her death on Sept. 11, 1827, in the 50th year of her age.

When the surviving friends of "Nicholas Power, Esq., late of Queen Square," deposited his remains in this churchyard on 20th March 1830, and lovingly said,—as recorded on this stone—

"Soft be thy rest, no wailing voice shall come
To break the silence of thy peaceful home,"

they little thought that forty years afterwards two railways would pass through this "peaceful home," and that the shriek of the railway whistle would "break the silence" of the hallowed spot. Such an incongruity would have been thought impossible.

CHAPTER VI.

ST. GILES-IN-THE-FIELDS CEMETERY.

ADJOINING the old churchyard is the Saint Giles-in-the-Fields Cemetery. An Act for providing a new burial ground for the Parish of St. Giles-in-the-Fields, and for erecting a chapel thereon, was passed in the year 1803. About three acres and a half of ground, known as the Adam and Eve Tea Gardens, adjoining St. Pancras Old Church, was purchased; part was enclosed for the purposes of the churchyard, and the remainder was, on the 23rd November 1803, demised by the trustees for a term of 61 years. On Sept. 12, 1805, the chapel was consecrated by the Bishop of London, the ground having been consecrated in June 1803. His Lordship was pleased, said a newspaper writer at the time, to signify his approbation of the neat manner in which the chapel was furnished and fitted up. It was agreed between the two parishes that the parochial rates should be compounded for by an annual payment of £16 per annum, and £5 5s. as a rent charge in lieu of tithes to the vicar. By another Act, passed in 1862, intituled "An Act for vesting the disused burial ground of the parish of St. Giles-in-the-Fields, and other lands connected therewith, in the rector, as glebe, and providing for the maintenance of the disused burial ground, and for other purposes," the provisions relating to the rent charge were re-enacted for vesting the ground in the rector of St. Giles, who was also required to continue to pay as compensation to the vicar of St. Pancras £5 5s. and £16 per annum as a composition for all parochial assessments.

The "remainder" of this land is still enclosed within a high wall, and is used for the game of bowls by the frequenters of the "Adam and Eve." A few small and dilapidated houses, called "Eve-place," overlook this enclosure.

There are monuments in this burial ground of considerable interest. That of Sir John Soane especially attracts attention ; but it is now almost a ruin, not from the effects of time, but from the wilful destructiveness of persons who have been suffered to enter this "consecrated" spot. Upon whom does this disgrace rest?

This beautiful monument was designed by Sir John, and a laudatory inscription is devoted to his wife, who died in 1815. It concludes with the following lines :

"Stranger :

If virtue o'er thy bosom bear control,
If thine the gen'rous, thine th' exalted soul—
Stranger, approach : this consecrated earth
Demands thy tribute to departed worth.
Beneath this tomb thy kindred spirit sleeps;
Here friendship sighs, here fond affection weeps;
Here to the dust, life's dearest charm resigned,
Leaves but the dregs of ling'ring time behind ;
Yet one bright ray of light the grave is giv'n—
Th' virtuous *die not*—they survive in Heaven."

Sir John Soane's life was a remarkable one, of poverty and obscurity ending in opulence and celebrity. He was born at Reading in 1753. At an early age he was taken into the office of Dance the architect (in whose family his sister was also a servant) as an errand boy, but afterwards he became a pupil ; he then entered the service of Holland, another eminent architect, and being recommended by Sir W. Chambers, on account of his talent displayed in a design for a triumphal bridge (which obtained the gold medal of the Royal Academy), he was sent as travelling student to Italy for three years. While there he became acquainted with Mr. Thomas Pitt, afterwards Lord Camelford, to whose influence he was mainly indebted for the lucrative appointment of architect of the Bank of England. He married the niece of a wealthy builder, of the City of London, whose death put him in possession of considerable wealth. Fortune seems to have favoured him, for advantageous appointments came readily to him. His architectural works do not rank very high, though there are acknowledged beauties in portions of his designs ; it has also been said, that "striking defects are so oddly mixed up in some of them that it is hardly possible to say which predominate. His house and museum in Lincoln's Inn Fields form a monument sufficiently expressive of the character of the man—a strange jumble of insignificance

and ostentation, of parsimony and extravagance, of ingenious contrivance in some parts, and the most miserable conceit in others." In 1833, he obtained an Act of Parliament, vesting his museum, library, &c., in trustees, for the use of the public after his death. He never forgave his son for a criticism which he wrote upon his father's works; but preserved it in a frame and left it to him, by will, as a legacy. This alienation from his son is presumed to be the reason for his refusal of a baronetcy and his determination to accept only a simple knighthood in 1831. He died at his house in Lincoln's Inn Fields, in January 1837, in his 84th year. "Eminently successful as he was throughout life, Sir John Soane was quite as much to be pitied as to be envied, and he is a striking lesson to the world that prosperity may be bitter to the man, and opportunity sometimes worse than useless to the artist."

The grave of John Flaxman is calculated to awaken interest. He was a good as well as a great man. It is recorded on his monument that his "mortal life was a constant preparation for a blessed immortality. His angelic spirit returned to the Divine Giver on the 7th December 1826, in the 72nd year of his age." The death of his wife six years before, after thirty-eight years of uninterrupted happiness, occasioned him much sorrow. But from his biography in the Penny Cyclopædia we learn, that he devoted his genius more sedulously to his art, in which he excelled; and some of his very latest productions are among his very best. His scriptural compositions, Christ raising from the dead the daughter of Jairus, and two illustrations of the texts, "Comfort and help the weak-hearted," "Feed the hungry," show that the simple truths of the Gospel are capable of inspiring the sculptor and supplying him with appropriate subjects. Of this class are the reliefs on the monument of Sir F. Baring's family in Mitcheldean Church, Hants, expressive of the following sentences: "Thy will be done"—"Thy kingdom come"—"Deliver us from evil." To these may be added his beautiful illustration of the text, "Blessed are they that mourn," in a monument to Mary Lushington, of Lewisham, Kent, representing a mother sorrowing for her daughter, and comforted by an angel. His group of "Come ye blessed"—"Lead us not into temptation"—"Charity"—and the monuments of Countess Spencer and Mrs. Tighe the poetess—are also replete with religious sentiment and fervour. That he should have been pre-eminently happy in such

subjects need not greatly excite our surprise, because he was at home in them ; in them his head and hand spontaneously obeyed the dictates of a heart tenderly alive to every sentiment of devotion. Until three days before his death he continued to employ himself in his usual pursuits and studies without particular inconvenience. He was followed to the grave by the President and Council of the Royal Academy.

Here also were interred the remains of William Bingham, surgeon to the Fever Hospital, Pancras-road, who departed this life May 31st, 1821, aged 28 years. "His death was occasioned by the puncturing his finger while sewing up a dead body."

Like the adjoining churchyard, this cemetery is neglected, and much wilful destruction is to be seen. It is time some public demonstration were made to awaken to duty those upon whom the disgrace now rests. Vested interests have also vested duties to perform. A small outlay would render these "places of rest" of so many of the illustrious dead worthy of them ; and they might be made alike their memorial, and places of public resort for contemplation and even recreation. The remembrance of the dead need not be that of gloom and sadness. On the contrary, the lives of the virtuous and the excellent whose "remains" alone rest here, should inspire with emulation those who may read their memorials. Flowers are sometimes placed by loving hands on the graves of those they mourn ; why then should not our closed burial-grounds, which contain the memorials of many whose characters and works still live to aid and enlighten the living, be made fragrant gardens symbolical of the esteem and love of a grateful posterity ?

CHAPTER VII.

THE CEMETERY CHAPEL—THE ADAM AND EVE—
ST. PANCRA'S SPAS.

THE St. Giles's Cemetery Chapel, which met with the approval of Bishop Porteus nearly seventy years since, has now become the School-house of Old St. Pancras Church, and the public, for a season, were invited weekly to listen to "Penny Readings." Thus recreation—with a different phase—was recently again to be found on a part at least of the ground which was once the famous Adam and Eve Tea-gardens. Those Tea Gardens were described in the "Picture of London for 1805," as being "a pleasant distance from town, where is an excellent bowling green, and a regular company meet in summer, in the afternoon, to play at bowls and trap-ball. A very good room for parties to dine, drink tea, &c."

These gardens, like many others of similar character in the suburbs of London, were the resort of holiday folk and pleasure seekers.

Advertisements in old newspapers reminded the readers of their day, that these gardens were "genteel and rural." Coffee, tea, and especially "hot" loaves were part of the material attractions. "Likewise, cows" were "kept for the making of syllabubs." Near these gardens was a field "pleasantly situated for trap-ball playing." The advertiser then returns thanks to the "gentlemen who favoured him with their bean-feasts last season," and hopes for the continuance of their future favours.

After referring to the attraction of a "long room" which would accommodate 100 persons, the then proprietor, Mr. George Lambert, concludes with the lines—

"All those who love trap-ball to Lambert's repair,
Leave the smoke of the town, and enjoy the fresh air."

G. Swinnerton & Co., succeeding proprietors, also advertise

their improvement of these gardens, with walks, harbours, flowers, shrubs, &c., and state that the "long room (capable of dining any company) is decorated with paintings, &c. The delightfulness of its situation and the enchanting prospects may justly be esteemed the most agreeable in the vicinity of the metropolis." The following inducement held out has reference to a feeling entertained by our forefathers which reads strangely now. "The proprietors have likewise, at a great expense, fitted out a squadron of frigates, which, from a love to their country, they wish they could render capable of acting against the *natural enemies* of Great Britain, which must give additional pleasure to every well-wisher to his country. They therefore hope for the company of all those who have the welfare of their country at heart, and those in particular who are of a mechanical turn, as in the above the possibility of a retrograde motion is fully evinced."

From the above descriptive and patriotic appeal can be learnt the fact of the once rural character of the neighbourhood, and also the existence of a strong antipathy which every means was taken to foster against our *natural enemies* the French which continued even to the days of our fathers.

The Mr. Swinnerton who thus advertises also held the lease of the Pancras manor. From him it next passed to "Counsellor" Agar. What it afterwards became will form the subject of a separate chapter.

St. Pancras Spa.—Till within a hundred years ago, the mineral springs in this district were a means of great attraction; and were even distinguished by the name of Spas, from a town of that name in the province of Liege, in Belgium, where Peter the Great was said to have derived great benefit from the waters. It has been observed that wherever these mineral springs abounded, they have attracted flocks of the sickly in mind and body, and hence amusement, indeed sometimes dissipation, have been ultimately a necessary result. In Pancras Spa the gardens around it were very extensive, and were laid out as walks for those drinking the waters. Not only were "vapourish and melancholy" disorders professed to be removed by drinking these waters, "but leprosy, scurvy, king's evil (now known as scrofulous ulceration of the glands) cancers, or the most corrosive ulcers" were professed to be cured; besides "cleansing the blood and juices from all impurities, pro-

moting their due secretions, and causing a free and brisk circulation"—and all "in a few days." A nota bene is appended, that "they answer all the ends of the 'Holt' waters, with this advantage, that a much less quantity of them is necessary to be taken in the cure of any distemper; they are very grateful to the taste, exceedingly strengthen the stomach, and may be drank in any season of the year with equal success."

An advertisement, dated 13th February 1729, offered the "House commonly called 'Pancridge' Wells, a garden, stable, and other conveniences," to be let. At that time the faith of the public in mineral waters must have been very great as well as a source of profit to the owners of the springs. Mr. Richard Bristow, a goldsmith, near Bride-lane, Fleet-street, advertised in 1730 to deliver to any part of London the Pancras and Bristol waters 6s. a dozen, Bath water 7s. 6d., and the Pyrmont and Spa waters at 14s. per dozen, "bottles and all." The sceptical could have their doubts set at rest as to the efficacy of the Pancras waters by seeing at Mr. Bristow's "the Five Stones, together with one considerably larger than either, all voided almost instantly by drinking of the Pancras mineral waters, of which a particular account is given in a printed direction for the use of them, to be had for asking for at the above place of sale"

In 1730 a "south prospect of Pancras Wells" was published. A new plantation had been made; there was a bed walk amidst avenues of trees, leading up to a long room 60 ft. by 18; pump rooms, and a house of entertainment. There was also a walk for ladies, and a hall. An uninterrupted view of the Hampstead and Highgate Hills, and of the lesser and nearer Primrose Hill, gave a charm to the situation. The gardens around the Spa were extensive and admirably laid out as walks for those drinking the waters. Accounts of the quality of these waters and of the surprising cures effected by them were published, with recommendations by the most eminent physicians in the kingdom.

On June 10, 1769, Mr. John Armstrong advertised these St. Pancras Well waters. He says, "To prevent mistakes, St. Pancras Wells is on that side the churchyard towards London; the house and gardens of which are as genteel and rural as any round this metropolis; the best of tea, coffee, and hot loaves, every day, may always be depended on, with neat wines, curious punch, Dorchester, Marlborough and Ringwood

beers; Burton, Yorkshire and other fine ales, and cyder; and also cows kept to accommodate ladies and gentlemen with new milk and cream, and syllabubs in the greatest perfection. The proprietor returns his unfeigned thanks to those societies of gentlemen who have honoured him with their country feasts. . . . Note, two long rooms will dine two hundred compleatly."

From Bagnigge Wells, also, a Mr. Davis advertised those waters, "recommended by the late Dr. Bevis, in his Treatise on the same, dedicated to the Royal Society. Tea at 6, coffee at 8, with hot loaves, &c., as usual." In 1779, ladies and gentlemen could "enjoy the benefit and pleasure of drinking these waters for threepence each morning, or be entitled to drink either of the purgative or chalybeate waters at their pleasure, during the whole season, upon subscribing 10s. 6d.

The popular faith in these waters had greatly declined in 1825, as then the St. Chad's Well alone remained. William Hone, in describing it, thought it necessary to point out the way to it, as something either forgotten or unknown to that generation. He says, "If any one desire to visit this spot of ancient renown, let him descend from Holborn Bars to the very bottom of Gray's Inn-lane. On the left-hand side formerly stood a considerable hill, whereon were wont to climb and browse certain mountain goats of the metropolis, in common language called swine; the hill was the largest heap of cinder-dust in the neighbourhood of London. It was formed by the annual accumulation of some thousands of cart-loads; since exported to Russia for making bricks to rebuild Moscow, after the conflagration of that capital on the entrance of Napoleon. Opposite to this unsightly heap, and on the right-hand side of the road is an angle-wise faded inscription: St. Chad's Well. On an octagon board is painted 'Health Restored and Preserved.' The Lady of the Well gratuitously informs you that 'the gardens' of 'St. Chad's Well' are 'for circulation' by paying for the water, of which you may drink as much, or as little, as you please, at one guinea per year; 9s. 6d. quarterly; 4s. 6d. monthly; or 1s. 6d. weekly. You qualify for a single visit by paying 6d., and a large glass tumbler full of warm water is handed to you. As a stranger you are told that St. Chad's Well was famous at one time.' Should you be inquisitive, the dame will instruct you with an earnest eye, that 'people are not what they were;' 'things are not as they used to be,' and she 'can't tell what'll happen

next.' A versified 'tribute of gratitude' in a black frame for the benefit of St. Chad's invaluable water; an oil painting said to be a portrait of the Saint is vouched for by a tall old man, who tells you, 'I am ninety-four this present year of our Lord one thousand eight hundred and twenty-five.' The garden alleys and places of retirement are of the time of William III.

"St. Chad's Well is scarcely known in the neighbourhood, save by its sign-board of invitation, and forbidding externals. An old American loyalist who lived in Pentonville ever since 'the rebellion' forced him to the mother country, enters to 'totter not unseen' between the stunted hedgerows: it was the first 'place of pleasure' he came to after his arrival, and he goes nowhere besides—'every thing else is so altered.' For the same reason, a tall, spare, thin-faced man, with dull grey eyes and underhung chin, from the neighbourhood of Bethnal-green, walks hither for his 'Sunday morning's exercise,' to untruss a theological point with a law clerk, who also attends the place because his father 'when he was prentice to Mr.——, the great law stationer in Chancery-lane in 1776, and sat writing for sixteen hours a day, received great benefit from the waters, which he came to drink fasting, once a week.' Such persons from local attachment, and a few male and female atrabillarians, who without a powerful motive would never breathe the pure morning air, resort to this spot for their health. St. Chad's well is haunted, not frequented. A few years and it will be with its water as with the water of St. Pancras Well, which is enclosed in the garden of a private house, near old St. Pancras churchyard."

St. Pancras Well, in the "garden of a private house" is now occupied by the Midland Railway, and it would be difficult to point out the spot where it was. So with St. Chad's Well; it has been displaced by the premises of the Metropolitan Railway. Thus, as with individuals, the places which once knew them, now knows them no longer.

CHAPTER VIII.

AGAR TOWN: AN ENGLISH SUBURBAN CONNEMARA, AS DESCRIBED BY CHARLES DICKENS; ITS DISAPPEARANCE, AND PRESENT OCCUPATION.

THE site known for more than twenty years as "Agar Town," was formerly meadow land, and when a lease of this prebendal manor came into the possession of Mr. Agar, about 60 years ago, it was of comparatively small value. The Regent's Canal was then in course of construction. The Company proposed to cut their Canal direct through the estate; but Mr. Agar, a Queen's counsel at the Chancery Bar, disputed their rights, and successfully contested the point in a court of law. He obtained, it is believed, large pecuniary compensation, and a diversion of the intended course of the canal, which accounts for the circuitous route it takes round the estate.

Until the year 1840, "Counsellor" Agar's grounds retained their park-like appearance. In one part there were several fine mulberry trees. The approach to the residence (which building remained till lately) was by a neat lodge and gate from the King's Road. Then, a portion of the land on the Maiden-lane side was let off to market gardeners. The King's Road had a rural aspect, the hedgerows being skirted by poplar and other trees.

In 1841, Mr. Agar sub-let the greater part of his estate on leases for 21 years. Tenements were run up in consequence by anyone disposed to take the ground. Many were mere hovels, erected by journeymen bricklayers and carpenters on Sundays and in other spare time, and were inhabited before the ground flooring was laid. Hence many of the first proprietors rued the day they ever contemplated becoming the owners of their dwellings in "Agar" or "Ague Town" as it was now called, for as a natural consequence of the want of proper drainage and sewerage, the inmates contracted fevers which carried off in some in-

stances the industrious father or mother, and sometimes several of the children of a family. One case was that of a carpenter, who was a sober and industrious man, and who had by frugality saved sufficient money to enter upon the undertaking of building himself a house. As soon as the roof was on, and before the building was thoroughly dry, he and his family inhabited it; but it proved a sad venture to him, for soon after he caught a cold, which terminated fatally in fever.

The condition of a new town springing up under such circumstances could not long be concealed from the outside public. In 1851, it attracted the attention of Mr. Charles Dickens. It had been in existence about ten years. A graphic description appeared in "Household Words," under the title of "An English Suburban Connemara," from which, with a little condensation, is extracted the following :

(The writer is supposed to be a Manchester man desirous of obtaining for himself and family a residence convenient for his business, having commissions in the West Riding, sending up parcels by the Great Northern line, and also receiving goods from Manchester by the North Western Railway. Supposing Agar Town to be the convenient spot, from its position on a new map he had obtained, he went in search of a new home.)

"I rode," he says, "down to King's Cross, and proceeding along the Old Pancras-road, entered the King's-road, which is the boundary of the property I was seeking. I had not gone far beyond a large building which I found was the St. Pancras Workhouse, when I observed a woman and a number of ragged children drawing a truck up the steep pathway of a turning on the right-hand side of the road. The pathway was some feet above the road, which was a complete bog of mud and filth, with deep cart-ruts; the truck, oscillating and bounding over the inequalities of the narrow pathway, threatened every moment to overturn with the woman, her family, and all her worldly goods. Suddenly, the inner wheel encountered a small hillock of dust and vegetable refuse at the door of a cottage, and finally shot its contents into the deep slough of the roadway. A dustman happening to pass at the time, helped the children to restore the chattels to the righted truck.

" 'What is the name of this place?' I asked.

" 'This here, sir?' replied the woman; 'why, Hagar Town.'

“‘Agar Town?’ I exclaimed with astonishment, remembering how clean and promising it had appeared upon the map. ‘Do you mean to say that I am really in Agar Town?’

“The dustman, who by this time had finished his job, and who sat upon the pathway smoking a short black pipe, with his legs dangling over the road, like a patient angler by a very turbid stream, ventured to join in the conversation, by answering my question :

“‘You are as nigh,’ said he ‘to the middle o’Hagar Town as you can well be.’

“‘And where,’ said I, ‘is Salisbury Crescent?’

“‘There’s Salisbury Crescent.’

“I looked up, and saw several wretched hovels ranged in a slight curve, that formed some excuse for the name. The doors were blocked up with mud, heaps of ashes, oyster-shells, and decayed vegetables.

“‘Are there no sewers?’

“‘Sooers? Why the stench of a rainy morning is enough for to knock down a bullock. It’s all very well for them as is lucky enough to have a ditch afore their doors; but, in general, everybody chucks everything out in front, and there it stays. There used to be an inspector of noosances, when the cholera was about, but as soon as the cholera went away, people said they did not want any more of that sort till such times as the cholera would break out agen.’

“‘Is the whole of Agar Town in such a deplorable state as this?’ I asked.

“‘All on it. Some places wuss. You can’t think what rookeries there is in some parts. As to the roads, they ain’t never been done nothink to. They ain’t roads. I recollect when this place was all gardeners’ ground; it was a nice pooty place enough then. That ain’t above ten or twelve years ago. When people began to build on it, they ran up a couple o’ rows o’ houses opposite one another, and then the road was left fur to make itself. Then the rain come down, and people chucked their rubbidge out; and the ground bein’ nat’rally soft, the carts from the brick fields worked it all up into paste.’

“‘How far does Agar Town extend?’ I asked.

“‘Do you see them cinder heaps out a yonder?’

“I looked down in the distance, and beheld a lofty chain of dark mountains,

“‘Well,’ said the Dustman, ‘that’s where Hagar Town ends—close upon Battle Bridge. Them heaps is made o’ breeze; breeze is the siftings of the dust what has been put there by the contractor’s men, arter takin’ away all the vallyables as has been found.’

“Crossing another bridge—for the canal takes a winding course through the midst of this Eden—I stood beside the Good Samaritan public house, to observe the houses which the dustman had pointed out, with the water ‘a-flowin’ in at the back doors.’ Along the canal side the huts of the settlers, of many shapes and sizes, were closely ranged, every tenant having his own lease of the ground. There were the dog-kennel, the cow shed, the shanty, and the elongated watch-box styles of architecture. To another, the ingenious residence of Robinson Crusoe seemed to have given his idea. Through an opening was to be seen another layer of dwellings at the back: one looking like a dismantled wind-mill, and another perched upon a wall, like a guard’s lookout on the top of a railway carriage. Every garden had its nuisance—so far the inhabitants were agreed—but every nuisance was of a distinct and peculiar character. In the one was a dung-heap, in the next a cinder-heap, in a third which belonged to the cottage of a costermonger, was a pile of whelk and periwinkle shells, some rotten cabbages, and a donkey; and the garden of another exhibiting a board inscribed with the words ‘Ladies’ School,’ had become a pond of thick green water. The English Captain who attended church at San Francisco, in fisherman’s mud-jacks, with trousers close reefed up each leg, felt all his misgivings at the grotesque appearance vanish when he saw other men dressed like himself, and observed that the prevailing costume for ladies was Wellington boots; but, I should like to know what sympathy an inhabitant of Agar Town would get if on Sunday morning he presented himself before the parish beadle thus attired! The Rector of St. Pancras has endeavoured to meet his parishioners in this district half-way; for, finding the difficulty of moving Agar Town to church, he moved the church to Agar Town; and a neat little structure, or temporary church, is now conveniently planted in the dirtiest part of the district.

“The inhabitants themselves exhibit a genuine Irish apathy. Here and there a barrow or two of oyster shells, broken bricks, and other dry materials have been thrown

into the mud. In Cambridge-row I observed that some effort had been made to get a crossing; but a signboard indicated that it was to facilitate the approach to 'The back door of the Good Samaritan.'

"Continuing my way until I came within the shadow of the great cinder heaps of Mr. Darke the contractor, I turned off at Cambridge Crescent, to make the hazardous attempt of discovering a passage back into the Pancras Road. At the corner of Cambridge Crescent are the Talbot Arms Tea Gardens, boasting a dry skittle ground, which, if it be not an empty boast, must be an Agar Town island. The settlers of Cambridge Crescent are almost all shopkeepers—the poorest exhibiting in their rag-patched windows a few apples and red herrings, with the rhyming announcement, 'Table-beer sold here.' I suspect a system of barter prevails—the articles sold there comprehending, no doubt, the whole of the simple wants of the inhabitants; a system, perhaps, suggested by the difficulty of communication with the civilized world.

"Every corner of a garden contained its hut, well stocked with dirty children; the house of one family was a large yellow van upon wheels, thus raised above high mud-mark. It was the neatest dwelling I had observed, having two red-painted street doors, with bright brass knockers, out of a tall man's reach, and evidently never intended for knocking—the entrance being by steps at the head of the van; indeed, I suspect that these doors were what the stage managers call 'impracticable'; the interior appeared to be well furnished and divided into bed-room and sitting-room; altogether it had a comfortable look, with its chimney-pipe smoking on the top; and if I were doomed to live in Agar Town, I should certainly like lodgings in the yellow van.

"As I proceeded, my way became more perilous. The foot-path gradually narrowing, merged at length in the bog of the road. I hesitated; but to turn back was almost as dangerous as to go on. I thought, too, of the possibility of my wandering through the labyrinth of rows and crescents until I should be benighted; and the idea of a night in Agar Town, without a single lamp to guide my footsteps, emboldened me to proceed. Plunging at once into the mud, and hopping in the manner of a kangaroo, so as not to allow myself time to sink and disappear altogether, I found myself at length once more in the King's Road."

Public attention was thus drawn by Charles Dickens to

the condition of this district; and to those who thus heard of it for the first time, it became a nine days' wonder. But meanwhile others were more actively at work in the endeavour to ameliorate the condition of the people thus badly situated, as will be presently shown. Philosophers may propound fine principles of what "ought to be" the ways of men; but there is a profounder truth in some of the doctrines of the late Robert Owen than men were prepared to admit when he uttered them: the "circumstances," or, as in his last days he said, the "surroundings" of men have much to do with the characters they bear. There are districts in and around the metropolis, as is too well known to charitable visitors, in which virtue and goodness are almost impossible. Children are "dragged" up, as Charles Lamb said. They see nothing noble or self-denying, then how can they even form a conception of goodness? There is a kind of conventional morality existing, it is true, but unless that standard is elevated, the human mind, knowing no pause, sinks into darkness, misery, and crime. Brute force aggravated and literally brought out by the aid of strong drink, is the ruling power.

Though Agar Town has totally disappeared, the people who inhabited it, and a part of Somers Town are existing somewhere. Hundreds are crowding and lowering in character some parts of Kentish Town, and others have taken up their quarters in Islington.

The late Lord Derby, in a speech at a ministerial banquet at the Egyptian Hall, in 1868, promised, in the coming session, to give "sedulous attention to the introduction of various social, moral, and industrial reforms which are loudly called for, and from which the attention of Parliament has been diverted by other subjects." That diversion is still going on, and only the epidemic of cholera or small-pox compels a little so-called sanitary legislation for a time. We have had it repeated *ad nauseam*, that "we cannot make people religious by Act of Parliament." True, in one sense we cannot, but the converse of the proposition is painfully true, that we have done much, or rather permitted much to exist, which has created immorality and vice, and consequently irreligion, which promised social reforms might remove, and thereby make religion more possible.

There must have been something defective in the law which could permit such a condition of things as existed in

Agar Town for twenty years. The Ecclesiastical Commissioners would not renew the lease to the Agar family, the tempting offer by the Midland Railway Company was accepted, and hence the disappearance of the town. Mr. Dickens, at the conclusion of his article, after lamenting the rise of an English Connemara in such close proximity to the metropolis, asks, Can nothing be done to help them? Many others had asked themselves the same question, and had endeavoured to answer it by personal effort. The inhabitants are now all scattered: but let us record what was done for them by Christian philanthropists.

Mr. Dickens referred to the Rector of St. Pancras, as planting a temporary iron church "in the dirtiest part of the district." A zealous clergyman was appointed, and exercised his influence amongst the people. Miss Agar, who ministered to the bodily wants and took an active interest in the spiritual necessities of the inhabitants, built an infant school. By permission of the minister of the district some members of a neighbouring temperance society held meetings weekly in the iron church, to promote their views. So much benefit was derived from this new effort that both Miss Agar and the clergyman became members, which of course caused others to follow their example. It was said by the minister at that time that each member of the committee was equal to a curate in assisting him in his work in the town. Some of the small shopkeepers joined in the work, many of the inhabitants also became adherents, and some hundreds of children met as a Band of Hope in the Infant School. This effort continued for about four years, when the illness of the secretary caused it to be abandoned.

"Cottage meetings," promoted by members of Park Chapel and other chapels in Camden Town, were opened; children and youths met for instruction on Sunday morning and afternoon, and in the evening a religious service was held, conducted by lay members of the churches. Stones and brickbats have been sometimes thrown at the doors and windows, but as a rule the Agarites appreciated these cottage services and similar efforts to alleviate their condition.

If, then, Mr. Dickens saw "Good Samaritans" in the form of "publics," and even sign-boards indicating the "back door" to the same, with the allurements of a clean path to boot, we reflect with pleasure on the fact that there were also in reality "Good Samaritans" ready to pour oil

into the moral wounds and sores with which so many were afflicted in Agar Town.

The fee-simple of the greater portion of the prebendal estates of St. Pancras, containing seventy acres, has been transferred by the Ecclesiastical Commissioners to the Midland Railway Company for a consideration of many thousand pounds. The church in Agar Town, with its minister, has been transferred to the neighbourhood of Paul's Road, and is named St. Thomas's District Parish Church. The building was erected at the expense of the Midland Company, and is endowed by the Ecclesiastical Commissioners, but the compensation to the inhabitants dispossessed of their humble dwellings is yet to come.

Where they once were are now seen immense warehouses, brewers' storehouses, wharfs, and the various works and plant of the Midland Railway. "Counsellor" Agar's house remained till lately, and was used as offices of the company, but what a contrast is presented to the verdant lawns and park, and fine mulberry trees, which many persons still remember, on this ancient prebendal estate.

The last time the writer of these notes saw this neighbourhood was one Sunday morning in the summer of 1868. Agar Town had entirely disappeared. By the side of the workhouse, on an embankment which Dickens had described as "a pathway above the road of mud and filth," were groups of such as appeared to be "casuals" or homeless poor. Some were seated on logs, and were eating bread, probably that which they had received on leaving the workhouse. An old woman was being made sport of by the younger ones, their loud laughter at her misery and discomfort forming a sad spectacle. Another group consisted of about twenty males, from the boy of fourteen up to the prematurely old man of forty. They were deeply interested in the result of "head or woman" turning uppermost. So intent were they that they took not the slightest notice of a passer-by, and thus they afforded an opportunity for a full survey of them being taken. They were indeed sad specimens of humanity.

On a steep bank of newly-dug earth children were playing, and some of them on the top were looking in evident wonder at the scene before them. It was a part of the St. Giles's Cemetery, and was on that day easily entered by a breach in the wall. Behind was the wreck of a town in which

squalor and wretchedness had existed too long, and where civilization was scarcely possible from want of proper sanitary means; but all that had come to an end. On a stone let into the wall was the date of the consecration of the cemetery—"1809." In 1866 the work of desecration commenced. The gravestones in 1868 were mostly in a dilapidated state; some were entirely out of the perpendicular, and the visitor could see through the apertures which time had made in some of the monuments, the bones of those buried in them. The adjoining ancient churchyard was alike desecrated, and the Rev. W. Arrowsmith, the incumbent, called public attention to the scandal, but in vain. The Railway is no respecter of persons, living or dead. In its march it had levelled a town which ought never to have been built, and therefore was a benefactor; but in disturbing the remains of those who had been interred in the "sure and certain hope of a glorious resurrection," the feelings of survivors have been shocked, and their faith in such institutions almost destroyed.

CHAPTER IX.

THE FLEET RIVER AT KING'S CROSS, AND ITS OVERFLOW IN 1818—THE INOCULATION HOSPITAL; DR. JENNER AND VACCINATION—THE NORTHERN RAILWAY TERMINUS—WESTON PLACE; JOANNA SOUTHCOTT—BATTLE BRIDGE, KING'S CROSS.

On the site of the St. Pancras Spa, Church Row was built, and in the garden of one of those houses the once celebrated well was enclosed. When the great flood at Battle Bridge took place in the year 1818, two young men who lodged at No. 4 in that Row, kept by a Mr. Newsby, were washed out of their beds. There was great loss of property, but providentially no loss of life. The flood arose from the swelling of the River Fleet, in consequence of the quantity of rain which had fallen, so that the water rose several feet high during the night, and ran into the lower apartments of every house from the Northumberland Arms Tea-gardens to the Small-pox Hospital, Somers Town, a distance of about a mile. The torrent then forced its way into Field-street and Lyon-place, inhabited by poor people, and entered the kitchens, carrying with it everything within its reach. In the confusion, many persons in attempting to get through the water fell into the Fleet, but were providentially saved. A poor woman with her new-born infant was nearly drowned, being saved by a man who went in on a plank, and bore her out on his shoulders. Between four and five o'clock in the morning the flood increased, and forced its way through the houses into the brickfields at the back, which were completely covered. Between 30,000 and 40,000 bricks were covered over or washed away. The green of the Inoculation Hospital was inundated. The flood occasioned a loss of several thousand pounds. It was high tide when the water was first discovered, which prevented the drains from discharging sufficiently quick for the water to run off. In the course of the next

day, which was Saturday, the gratings were opened, and every means resorted to to clear away the water, which was not effected till a late hour. Carts plied there in the meantime, and took people across for a penny each. In 1809 there had been a considerable overflow, after a great fall of snow, and a rapid thaw had succeeded, and "the arches not affording a sufficient passage for the increased current, the whole space between Pancras Church, Somers Town, and the bottom of the hill at Pentonville, was in a short time covered with water, so that the flood rose to a height of three feet from the middle of the highway, the lower rooms of the houses within that space being completely inundated. Two cart horses were drowned, and for several days persons were obliged to be conveyed to and from their houses, and receive their provisions, &c., in at their windows by means of carts." A local historian, who lived in Somers Town in 1812, has thus, as above quoted, recorded what he was an eye-witness of. He also says, "Such is the increase of water in the channel of the Fleet, after long-continued rains, or a sudden thaw with much snow on the ground, by reason of the great influx from the surrounding hills, that sometimes from Battle Bridge it overflows its bounds, breaks up the bridges, and inundates the neighbourhood. Several years ago," he adds, "an inundation of this kind took place, when several drowned cattle, butts of beer, and other heavy articles were carried down the stream from the premises on its banks, in which the flood had entered, and made devastation."

The Fleet River is now completely hid underground, and has been made to carry off the sewage of this neighbourhood. Such, too, is the superior engineering skill of the present day that while the Underground Railway was being constructed the course of this rapid stream at King's Cross was diverted to suit the requirements of the railroad tunnel.

In the spring of 1872, the Fleet Ditch again burst from its underground confinement, and inundated the lower parts of several of the houses in York-road and its neighbourhood, doing considerable damage to property. The Metropolitan Board of Works thereupon decided upon an outlay of several thousand pounds, to avert a similar danger and annoyance.

In a map of London for 1793, beyond the Spa and adjoining fields, appears Pancras Place and the Inoculation Hospital, then a small building, which, with its large lawn, faced the cross roads of Battle Bridge, The Inoculation

Hospital, promoted in consequence of the introduction, by Lady Wortley Montague, in 1721, of that means of lessening the then fearful ravages of small-pox, as well as to treat the disease, was erected, 23rd September 1746, but the accommodation being insufficient for the number of persons thus affected seeking admission, it was decided to erect a new and larger building, so that on the 2nd May 1793, a meeting was held at the Hospital at Pancras, of the president, vice-president and committee "in order to assist at the ceremony of laying the first stone of the new building, by his Grace the Duke of Leeds"; after which it was announced, "they will dine together at the New London Tavern, Cheapside;" the tickets for the dinner were "delivered" to those intending to "favour them with their company, at 7s. 6d. each."

On the publication of the discovery of vaccination by Dr. Jenner in 1798, Dr. Woodville, the physician to the hospital, cordially adopted the practice, and the principal physicians of London also eventually approved of the new system, though at first they severely and unfairly opposed it. It had been found and acknowledged that though inoculation greatly mitigated the disease, only one in five hundred dying after inoculation, while of those who caught the small-pox, one in every six perished, yet on the whole it was productive of more harm than benefit, by introducing the disease (as it often did) into a district previously free from its contagion; and thus, while it saved the life of one person, it became the cause of death to many who caught small-pox from him. The story of the discovery of vaccination by Dr. Jenner, from what he had learnt at Sudbury from the milkers of the cows there, that having had the cow-pox they were completely secure from the small-pox; of his 18 years' battle with scepticism and ridicule; and then at last a declaration being made of entire confidence in vaccination by upwards of 70 of the principal physicians and surgeons in London; then an unworthy attempt to deprive him of the merit of his discovery; of his scientific honours at last from all quarters; of his most anxious labours to diffuse the advantages of his discovery both at home and abroad; till he had the satisfaction of knowing that vaccination had even then shed its blessings over every civilized nation of the world, prolonging life, and preventing the ravages of the most terrible scourge to which the human race was subject; this story it has been found necessary to call to remembrance very recently, in con-

sequence of the increasing scepticism as to the efficacy of vaccination, arising in some measure from the carelessness of those entrusted with its practice. A committee of the House of Commons, however, in 1871 took evidence of the most competent medical men and others, which tended to confirm the conclusions of Dr. Jenner, given to the world seventy-three years before.

The Small-pox and Vaccination Hospital at Battle Bridge continued there after its rebuilding for more than fifty years till its site was required for the terminus of the Great Northern Railway. The present Hospital erected at the foot of Highgate Hill, very similar in appearance to that formerly at Battle Bridge, at a cost of £20,000, was paid for out of the compensation money awarded by the Railway Company for the site.

The Great Northern Railway terminus occupies 45 acres of ground, the passenger station being on the site of the Small-pox Hospital. The front towards Pancras-road has two main arches, each 71 feet span, separated by a clock tower 120 feet high; the clock dials are each 9 feet in diameter, and the principal bell weighs 29 cwt. Each shed is 800 feet long, 105 feet wide, and 71 feet high to the crown of the semi-circular roof, without a tie. The goods shed is 600 feet in length, and 80 feet wide, and the roof is glazed with cast-glass in sheets 8 feet by 2 feet 6 inches. Under the goods platform is stabling for 300 horses. The shed adjoins the Regent's Canal, which from thence enters the Thames at Limehouse. The coal stores will contain 15,200 tons. The railway passes under the Regent's Canal and Maiden-lane (now York-road) beneath what were once the Copenhagen Fields, now the Metropolitan Cattle Market, over the Holloway-road, through tunnels at Hornsey and elsewhere, and over a viaduct at Welwyn, with 42 arches, 30 feet wide and 97 feet high.

In close proximity to the Great Northern Station is now the magnificent station of the Midland Railway, but in 1793, looking again at the map, the only houses opposite the Small-pox Hospital were those called Weston-place. Mr. William Weston, the owner, lived in one of the houses. He was a useful inhabitant; was chosen churchwarden in the year 1781-2, and again in 1800-1, and in December 1799 was one of the promoters of the establishment and opening of a "soup house" in the parish, "for the mitigation of the distresses

of the poor." At No. 17, in the same place, for several years lived Joanna Southcott. Her history is a melancholy evidence of self-delusion, and yet it is still more melancholy that intelligent men like the celebrated engraver William Sharp should have been deceived by the fanatical rhapsodies of such an illiterate woman as she was. Till she was forty years old she lived in the capacity of a servant in Devonshire, where she was born in 1750. She had joined the Methodists in her neighbourhood, and eventually she imitated the pretences to the gift of prophecy of a preacher belonging to that body, of the name of Sanderson. Though totally illiterate, she dictated rhymed doggerel prophecies. She believed herself to be the woman spoken of in the 12th chapter of Revelations; and her insane productions had a large sale, the purchasers believing the possession of them would secure their eternal salvation. She came to London at the expense of Mr. Sharp. Illiterate as she was, her writings had a large sale. She issued, in 1803, "A Warning to the whole World from the Sealed Prophecies of Joanna Southcott;" and a "Book of Wonders," in 1814. She prophesied the birth of the Prince of Peace, of whom she was to be delivered on 19th October 1814, when upwards of sixty years old. At that time she had 100,000 followers. She died 27th December 1814, of dropsy. She said, when near her end, if she was deceived she "was at all events misled by some spirit, either good or evil." There were a large number of her followers for many years after her death, who, with William Sharp, believed she was but in a trance, and that her prophecies would yet be fulfilled. She was buried in St. John's Wood churchyard, where Richard Brothers, a similar character, was also buried. The race of such prophets is not yet extinct, and there are still believers in their conceits, whether known as "Peculiar People" or by more presumptuous names.

At Battle Bridge, in 1842, a Roman inscription was discovered, attesting, Mr. John Timbs considers, the great battle between the Britons, under Queen Boadicea, and the Romans, under Suetonius Paulinus, to have been fought on this spot. The inscription bears distinctly the letters Leg. XX. (the twentieth legion) one of the four which came into Britain in the reign of Claudius, and the vexillation of which was in the army of Suetonius Paulinus, when he made that victorious stand in a fortified pass, with

a forest in his rear, against the insurgent Britons. The position is described by Tacitus. On the high ground above Battle Bridge are vestiges of Roman works, says Timbs, and the tract of land to the north was formerly a forest. The veracity of the following passage is therefore fully confirmed:—"Deligitque locum artis faucibus, et a tergo silvâ clausum; satis cognito, nihil hostium nisi in fronte, et apertam planitiâ esse, sine metu insidiarum." He further tells us that the force of Suetonius was composed of "quartadecima legio, cum vexilariis vicesimariis, et e proximis auxiliares." (Tacit. Annal. lib. xiv.) So that, almost to the letter, the place of this memorable engagement seems, by the discovery of the above inscription, to be ascertained. Besides this important battle, in which nearly the whole of the British army was slain in revenge for the cruelties they had practised in their efforts to throw off the Roman bondage, it is stated that a conflict took place near Battle Bridge between King Alfred and the Danes. In later times Cromwell had an observatory in this neighbourhood. The original Roman road commenced here, bordered by the River Fleet.

It is stated in the History of Clerkenwell, published in the "Clerkenwell News" some years since, that the late Mr. W. F. Bray, with the assistance of Mr. Dunstan, late governor of St. Luke's, Mr. Robinson, a solicitor, of Charterhouse-square, and Mr. Flanders, a retired tradesman, "commenced building on some pieces of freehold ground at a notorious place for thieves and murderers, known as Battle Bridge. It was a speculation of £40,000, and 63 houses were soon erected, some of which were situated in thoroughfares afterwards named, by Mr. Bray, Liverpool-street, Derby-street, Hamilton-place, and Chichester-place, Gray's Inn-road. More houses were afterwards erected, but in consequence of the notorious popularity of the name of Battle Bridge, the new buildings would not let. The result of this was that an interview was had with the other freeholders to enable them to change the name. One wanted it called the 'Boadicea's Cross' in memory of the great battle between Suetonius Paulinus and the British Queen in the year 61; another wanted it called 'St. George's Cross,' but Mr. Bray being the largest builder, suggested that it should be called 'King's Cross,' in honour of George the Fourth, who had just ascended the throne, which name was at once agreed to. Upon part of this estate had existed for over a century a

large mountain of ashes and dust [known as Smith's dust heap], and bricks being scarce at the time of the rebuilding of Moscow, Mr. Bray sold this heap to the Emperor of Russia for a large sum."

The names of the streets were derived from those of the Cabinet ministers then in office. The Cabinet Theatre in Liverpool-street was built by Mr. Bray for an auction-room.

The statement in the above extract as to the character of the former inhabitants of Battle Bridge is considerably exaggerated. The mere changing of the name would have been inadequate for the purpose of attracting the class of occupiers intended for the new streets built there if the description had been correct. No doubt many poor people were living near there, but they were not necessarily "thieves and murderers." Battle Bridge, too, formerly the "mountain of dust" only, was bounded on the east by "Constitution-row," near which were Cumberland-row, Britannia-street, Swinton and Acton-streets, then only partially built. Opposite Acton-street was the road to the Bowling Green House, passing the Pindar of Wakefield, an ancient tavern. The latter was rebuilt in 1724, having in that year been destroyed by a hurricane, the landlord's two daughters being buried in the ruins.

Mr. Stephen Geary erected for the subscribers to a fund for that purpose, the statue of George the Fourth, several years after, on a pedestal in the centre of the cross roads near Battle Bridge; but it was so poor a specimen of art that, after it had excited ridicule for a time, it was removed in the year 1842. The architect of that statue was also the designer of the first gin-palace in London, which he afterwards deeply regretted when he witnessed the ill effects it produced by the attraction of ornamentation and glare in addition to the seductiveness of the liquors sold therein. As an evidence of his sincerity he signed the pledge of total abstinence from intoxicating drinks, and worked incessantly in the cause till his death. He was an active member of the committee which welcomed the celebrated J. B. Gough to England, and was the architect of a bazaar at a Temperance Fête in the Surrey Gardens in the year 1851. He died of an attack of cholera on 28th August 1854, in his 75th year, and was buried in Highgate Cemetery, where an inscription on a monument to his memory states that he was "Architect and Founder of this Cemetery."

CHAPTER X.

SOMERS TOWN:—LETTER IN “GENTLEMAN’S MAGAZINE” THE NEW ROAD
 —THE STREETS, AND FORMER INHABITANTS: FRENCH REFUGEES,
 AND THE ABBE CARRON: ST. ALOYSIUS CHURCH: MONUMENTS:
 JOHNSON STREET: CHARLES DICKENS: SOMERS CHAPEL: FATHER
 MATHEW: CHRIST CHURCH: MIDDLESEX STREET, AND ITS MISSION
 HALL—MIDLAND RAILWAY STATION AND HOTEL.

SOMERS TOWN forms part of the St. Pancras manor, the remaining portions consisting of the Brewers’, the Skinners’, and the Bedford estates, and of Agar Town.

In 1381, the reversion of the manor was granted by the Crown to the prior and convent of the house of Carthusian monks, built in honour of the Holy Salutation; but on the dissolution of monasteries, in 1539, it reverted to the Crown.

John the first Earl Somers was created in 1695, when he was Lord High Chancellor, and became possessed of this estate, probably by the gift of Queen Anne. He must have been a popular and an able man, as he was one of the counsel for the Seven Bishops, and became successively solicitor-general, attorney-general, and lord keeper. His biographers record that he drew up the plan for the union of Scotland with England, and was appointed by Queen Anne one of the Commissioners to carry it into execution. After earning a high character for political purity and legal ability, and also being esteemed as a patron of men of letters, he died in 1716. The present Earl was born in 1819, and succeeded to the title and estates in 1852. His eldest son is styled Viscount Eastnor. It is probable that the Skinners and Brewers’ Companies obtained their estates from the fact of the “religious house” of the Carthusians being in the City. Coull says: “The Skinners estate is held in trust by

the Honourable and Worshipful Company of Skinners, on behalf of their schools at Tonbridge, in Kent. The property was known by the name of the Sandhill estate, and consists of about thirty acres of land bequeathed by Sir Andrew Judde, Lord Mayor of London, in 1558, towards the endowment of a school which he had founded in his native town of Tonbridge." Hence the application of the names to Judd-street, Skinners-street, Tonbridge-place, and Chapel.

When so given by Sir A. Judde, the estate was valued at £13 6s. 8d. per annum, and then by his will was described as "consisting of a close of pasture situated at the backside of Holborn."

In 1807, a portion of the land was leased to Mr. Burton for 99 years at £2,500 per annum. When the lease expires in 1906, what will then be its value? And what need would there be for a school rate now if all the land given by our pious ancestors for educational and other purposes were properly and justly applied? While observing the spirit of the bequests, no injustice would be done if all existing schools were modernised, obsolete usages in regard to costume, etc., were changed, and a more liberal interpretation of the founders' intentions were introduced. Common sense, too, should dictate the propriety of devoting a portion of the enormous increase of revenue derived from such estates to purposes of education or the relief of distress in the districts now so densely populated, but which, when such estates were granted for such objects, were only arable land and of comparatively insignificant value. Reform in such matters is very slow, and too often very ineffectual for the purpose. Whatever schemes the Endowed Schools Commissioners may devise, perfect justice will not be done to such neighbourhoods as Somers Town unless the principle is recognised that the land from which the wealth is obtained helps also to sustain the wants of those who reside on it.

In the "Gentleman's Magazine" for November 1813, a letter appeared, dated October 13 of that year, in which the writer, Mr. J. T. Malcolm, gives a description of the rise of Somers Town, and of the changes in that district during the previous thirty years. Though that letter has been more than once reprinted, it is introduced here, because it is evidently in the main a correct and circumstantial account of the district as it gradually assumed the proportions of a Town:

"Sir,—Permit me to acquaint you of what has occurred during the last thirty years in the place honoured by my residence in the north of London. A road has been made lately, called the New-road, which has intersected extensive fields from Tottenham Court-road to Battle Bridge; about midway, and on the south side of the same stood the famous 'Bowling Green House,' which had been noted for at least a century as a country retreat for Londoners on a Sunday afternoon; and lower down on the opposite side, was the 'Brill,' a comfortable country tavern, and perhaps more ancient than its rival. A few houses near the 'Mother Red Cap,' at Camden Town, and the Old Church of St. Pancras, were the only buildings that interrupted the view of the country from Queen-square and the Foundling Hospital. With the exception of the two buildings already mentioned, and a group of tall trees in a lane leading from Gray's Inn-lane to the 'Bowling Green House,' there was nothing to interrupt the view. Commencing at Southampton-row, near Holborn, is an excellent private road belonging to the Duke of Bedford, and the fields along the road are intersected with paths in different directions. The pleasantness of the situation, and the temptation offered by the New-road, induced some people to build on the land, and the Somers Places, East and West, arose; a few low buildings near the Duke's-road first made their appearance, accompanied by others of the same description, and, after a while, Somers Town was planned. Mr. Jacob Leroux became the principal landowner under Lord Somers. The former built for himself a handsome house, and various streets were named from the title of the noble Lord (Somers), a chapel was opened, and a polygon began in a square (the Polygon and Clarendon-square). Everything seemed to prosper favourably, when some unforeseen cause arose which checked the fervour of building, and many carcasses of houses were sold for less than the value of building materials.

"In the meantime, gradual advances were made on the north side of the New-road, from Tottenham Court-road, and, finally, the buildings on the south side reached the line of Gower-street. Somewhat lower, and near to Battle Bridge, there was a long grove of stunted trees which never seemed to thrive; and on the site of the Bedford Nursery a pavilion was erected, in which her Royal Highness the Duchess of York gave away colours to a volunteer regiment. The in-

serval between Southampton-place and Somers Town was soon one vast brickfield.

"The influx of French emigrants, caused by the goings on in France, has contributed to the prosperity of Somers Town, by their occupying most of the previously empty houses; and the increase of the native population began to be perceptible by the demand for ground offered in leases by the Duke of Bedford and the Foundling Hospital, whose trustees own a great deal of land in the neighbourhood. The consequence is the erection of such streets as Guildford-street, Bernard-street, and the houses comprising Brunswick and Russell Squares, and Tavistock-place and Chapel, the east side of Woburn-place, &c.

"During this time the death of Mr. Leroux occurred, and his large property being submitted to the hammer, numbers of small houses were sold for less than £150, at rents of £20 per annum each. The value of money decreasing at this time, from £30 to £40 were demanded as rents for these paltry habitations; hence many who could obtain the means became builders: carpenters, retired publicans, leather-workers, haymakers, &c.—each contrived to build his house, and every street was lengthened in its turn. The barracks for the Life Guards in Chalton-street, became a very diminutive square, and now we really find several of these streets approaching the Old Pancras-road.

"The company of Skinners, who own thirty acres of land, perceiving these projectors succeed in covering the north side of the New-road from Somers-place to Battle Bridge, and that the street named from them has reached the 'Brill' tavern, have offered the ground to Mr. Burton to build upon, and it is now covered by Judd-street, Tonbridge-place, and a new chapel for some description of dissenters or other; and thus, Mr. Editor, we have lived to see Somers Town completely annexed to London.

"After several fruitless attempts to support the old chapel in Wilsted-street, the members of the Established Church gave way to the Baptists, who flourish wonderfully, and have a Lancasterian school to assist. The venerable little St. Pancras Church still remains, but it is too true an emblem of the decline of our church, shrinking into nothing in comparison with its towering rivals (the chapels just mentioned) and the noble parish workhouse adjoining.

"To return, however, to the New-road, where, close by a

pretty little cottage, surrounded by a large flower garden, and fronting another of vegetables, we find they are about to erect a magnificent square, to be called Euston-square, and this, with Seymour-place, will complete the connection with Tottenham Court-road.

"To conclude: Clarendon-square, which encloses the Polygon, contains on the north side, the establishments of the Abbé Carron, a gentleman who does his native country honour. He resides in the house lately occupied by the builder Leroux, and presides over four schools: for young ladies, poor girls, young gentlemen, and poor boys. A dormitory, bakehouse, &c., are situated between his house and the emigrant Catholic Chapel recently built, which contains a monument to the Princess Condé; further on is the school for the poor girls, and at the back of the whole are convenient buildings for the above purposes, and a large garden. The general voice of the place is in favour of the Abbé, and he has been of incalculable service to his distressed fellow-sufferers, who are enthusiastic in his praise."

Mr. Malcolm's interesting description of his own times, needs some additions and explanations. The changes of which he had been an eye-witness from his "residence in the north of London," are well depicted by him. He had, no doubt, many times passed through the white turnstile where Judd-place formerly stood, and walked through the meadows to the old church; and the Somers-town of 1813 which had sprung up on a part of their site, inhabited principally by the many foreigners who made it their permanent home, presented to him a strong contrast. But the cutting of the "New-road," from Paddington to Islington, through the vast expanse of verdant meadows, in the years 1756-7, prepared the way, as Mr. Malcolm observed, for the marvellous changes which took place in this part of the then suburbs, now the north-western part of the great metropolis. Like all alterations or improvements the project met with great opposition. It was pointed out by its advocates that "it would be a means of avoiding the driving of cattle through the streets to Smithfield Market, and in times of threatened invasion the New-road would form a complete line of circumvallation, and His Majesty's forces could then easily and expeditiously march that way into Essex to defend our coasts, without passing through the cities of London and Westminster." An Act was introduced and passed in the reign of George the

Second for the purpose ; but it met with the opposition of the Dukes of Bedford and Portland. The Duke of Bedford opposed its construction on the plea of its contiguity to Bedford House, his town mansion, fearing that the dust from the road might annoy him, though half a mile off, and buildings might be erected which would intercept his prospect. Both these objections were idle, because of the distance of the road from his mansion ; and, according to Walpole, he was " too short-sighted to see the prospect if he should happen to be in town." The Duke of Grafton supported the Bill, and after a fierce legal contention, it was ultimately decided that the road should be formed. A clause in the Act prohibited the erection of buildings within fifty feet of the road, and empowered the authorities of parishes through which it passed to pull down such erections, and levy the expenses on the offender's goods and chattels, without proceeding in the usual way by indictment. In consequence of this prohibition long gardens were laid out in front of the houses which were built on either side of the road, but in many instances the law was evaded, and shops in process of time were brought to the frontage of the road. From St. Pancras Church, however, to Gower-street, a pleasant Boulevard appearance is still maintained.

The building of streets and squares soon followed when a good road was completed. In a newspaper, published on September 22nd, 1756, it was stated : " A scheme, we hear, is already concerted to build no less than forty new streets contiguous to different parts of the New-road. The road is said to bid fair to be an expensive one, 100,000 cartloads of gravel being thought to be rather under than over the mark for completing it."

The " private road, intersected with paths in different directions," affords evidence still of a desire to retain that privacy by means of gates with lodge-keepers. That object may be partially secured, but this remnant of exclusiveness is altogether of the past, and is attended with inconveniences far greater than the comparative quietness which the inhabitants may have secured to them. A few years since a company of soldiers who had returned from India and had come by the North-Western Railway, were at first refused admittance by the porter at this gate. A word from the officer in command to the pioneers to go to the front, however, soon occasioned a willing compliance, and the men un-

accustomed to such puny obstructions passed through. Not so was it, however, in the case of a lady who was seized with a fit in Tavistock-square, when a cab was conveying her in haste to the nearest hospital. On driving up to the gate in this "private road," the keeper refused to open it, so the driver had to turn round, and find egress at another gate in Endsleigh-street. The remonstrances of the eye-witnesses of such cruel and unexceptional exclusiveness were met by the official with the explanation that he acted according to his instructions, and that the House of Commons was the proper place in which to make complaint.

The "pretty cottage, surrounded by a large flower garden, and fronting another of vegetables," known as Montgomery's Nursery Garden, was on the north side of the New-road, and in that cottage Dr. Wolcott (Peter Pindar) ended his days in partial blindness. His reckless and somewhat profane rhymes would scarcely find readers now; but intolerance and injustice favoured such writings when Pitt was Prime Minister, and when an obstinate self-willed monarch persisted in a policy of war, the burden of which we feel to the present day.

In Cyrus Redding's *Reminiscences of the Remarkable Men* he had met with, he gives a long account of Dr. Wolcott, and relates several conversations he had with him in his latter days, serving to show that he was not the extremely irreligious man his opponents represented him to be, and that he possessed many redeeming qualities. Not to be a subservient follower of the Church and King party was a sufficient reason, fifty years ago, to be branded as an infidel and a demagogue.

Near the site of Dr. Wolcott's cottage and garden surrounding it (then called Euston-grove,) was erected the terminus of the London and Birmingham Railway. The station was considered to be the handsomest and the most extensive in the kingdom. Since that time (1838) many improvements have been made. The centre of the north side of Euston-square has been opened as the carriage entrance to the station. The railway system throughout the kingdom has produced far more marvellous changes than those which Mr. Malcolm saw, by which "time and space have been almost annihilated." So accustomed have the present generation become to the present state of things that they wonder how their grandfathers could have endured the

slow-coach system of their day, when George the Third was satisfied with his annual "Progress" of a day's journey to spend the season at Weymouth. Now, the humblest subject of Her Majesty may, if he so determine, visit the most remote parts of his own country, or even spend "a week in Paris" through the facilities afforded.

Nearly seventy years ago, except the few houses in the Duke's-road, still retaining that name, there were no buildings on the south side of the road, the Foundling Hospital being then the most conspicuous object. The "New" St. Pancras Church was not commenced till 1819, six years after Mr. Malcolm wrote. On the north side of the New-road, from the second street in Seymour-street, Wellesley-street (built when Marquis Wellesley was acquiring fame for the British arms) sixty years since there was an uninterrupted view of Hampstead and Highgate. The substantial wooden palings to the forecourts tell the period of their erection. Though small they are still well kept and neat residences.

When Mr. Malcolm wrote, he seemed to possess a vivid remembrance of a "famous Bowling Green House on the south side of the road, which had been noted for at least a century as a country retreat for Londoners on a Sunday afternoon." In the minutes of a vestry meeting in St. Giles's parish held in 1676, it was recorded: "A meeting is appointed with the parishioners of St. Andrew, Holborn, about the Bowling Green in Gray's Inn Fields, and the houses near thereabouts built." An advertisement in a newspaper published in 1756 thus describes its locality, attractions, and means of approach:

"The Bowling Green House, near the Foundling Hospital, which commands an extensive and pleasant prospect, is fitted up in a genteel manner with great alterations. Coffee, tea, and hot loaves every day. The bowling green, which is in exceeding fine order, is now opened by your humble servant,

JOS. BARRAS."

"The coach-way is through Gray's-inn-lane Turnpike, up the first turning on the left hand, and in at the second gate."

Mr. Malcolm says, "Lower down, on the opposite side was the 'Brill,' a comfortable country tavern, and perhaps more ancient than its rival,"—the Bowling Green House.

About fifty years since, Mr. Lawrence, the master of a

school in Wilsted-street occasionally took his boys (one of whom well remembers it) for a treat in the summer-time to the "Brill," where they enjoyed games, and took tea afterwards on the roof of the house, from which they had a fine view of the country.

The existence of the "Brill" was considered by Dr. Stukeley to be confirmatory of his theory that a Roman encampment once existed on the site around the old church, and others also have supposed it to have been a Roman camp. The pavement which came to an angle in front of the gin-shop for several years on its site is still remaining. There, on Sunday mornings, preaching and discussions of a religious, moral or political character were carried on, in which various preachers or declaimers held forth to their special congregations. Edward Ball, a noted man, who possessed varied gifts and acquirements, had his special place where his circle of admirers would congregate. He was a good scholar, a teacher of languages, and also of music, but he never succeeded in gaining much of this world's goods. He died in Castle-terrace, Kentish Town, in 1871.

The Midland Railway arches in the neighbourhood now shelter these preaching and debating circles on Sunday mornings: but whether for edification or otherwise, they at least serve to stir up the minds that might otherwise be stagnant.

Perry-street and Brill House were erected by Mr. Perry, a wealthy brickmaker. Only that part of the street remains which terminates with the Perry-street School, a British School for many years, but now belonging to the School Board for London.

Brewer-street, one side of Skinner-street, and several other houses and courts have been levelled to make room for the Midland Railway Station; and the Somers Town Market, which was a scene of excitement on Saturday nights and Sunday mornings for many years, is now confined to Chapel-street.

Chapel-street, from time immemorial, seems to have been the favourite market-place in Somers Town. Skinners-street, part of Brill-row, and Brewers-street, also formed an important part of the market till their partial or total destruction. All kinds of shops which appeal to the appetite, the necessity, or the vanity of the frequenters of Chapel-street, are still to be seen. Interspersed is an occasional half-penny shaving

shop: and for the mental pabulum is displayed the "Police News," and the endless variety of half-penny and penny serials, containing tales of highwaymen, or pirates, or love tales in which murder and suicide play a prominent part; in the same shops "sweet-stuff," in its various colours and forms, lies in wait to beguile the young of their half-pence. Very few of the pure sweets or comforts of life fall to their lot. In front of this long line of shops (leaving but a narrow passage in the road-way) are the barrows of the costermongers, many of them vending similar articles to those displayed by some of the shopkeepers. On Saturday evenings (the only time when improvident luxuries are possible to go off) there may be seen engravings, or bright staring coloured pictures in frames. These attract many gazers, but apparently few purchasers.

The "old chapel in Wilsted-street," the front of which is in Chapel-street, has returned to its original owners, the "members of the Established Church"; the Baptists, who "flourished" so wonderfully, according to Mr. Malcolm's estimate, having at last surrendered the building. A Mr. Carpenter for some years was the pastor. Then Mr. James Nunn, who left the chapel when he and his friends built "Zion" Chapel, Goldington Crescent. That chapel has passed into the hands of the Presbyterians with the Rev. W. Ewart as their hard-working and zealous minister. The "old chapel" would not be recognised by its former owners: the galleries have been removed, and the chapel became for a time a mission hall for schools and meetings for mission purposes in connection with Christ Church, and is now used as "The Agar Town Ragged School."

In Wilsted-street lived John Gale Jones, for some years, till his death in April 1838, at the age of 67. He there kept a chemist or apothecary's shop, and always seemed to be struggling with poverty. He lived in the midst of many persons who did not sympathise with his political sentiments, especially did not the French refugees who had escaped from the results, as they thought, of similar political principles in their own country. He was a leading member of the celebrated Corresponding Society at the time of the first French Revolution; and he was a foremost speaker on all local and general questions, taking always the popular, which was then also the losing side. In February 1810, he was committed to Newgate for daring to oppose the Tory power of that day.

Sir Francis Burdett was committed for the same offence, and both were released when Parliament was prorogued on the 21st of June. Gale Jones had been tried, at Warwick Assizes, for advocating Republican doctrines some years previously, and was acquitted mainly through the skilful advocacy of Sir Samuel Romilly. Jones is still remembered by one old inhabitant at least, as a fluent, earnest and impressive speaker, and as gifted with a fine voice. In private life he was esteemed as an unassuming and well-informed man.

In the same street, for many years, lived Dr. Squirrel, or, as he was familiarly called, Dr. Squirt. He practised as a physician, and was distinguished for his eccentricities. He was the author of several medical works, one of which, "Maxims of Health," had an extensive sale.

In Chalton-street there were at one time several alamode beef shops, which were supported mainly by the French inhabitants. The removal of the barracks into Albany-street soon became a necessity, and houses were built in their room. Union-street was built as a continuation of Chalton-street, and a turnstile was passed through to cross a field direct to Camden-street. A board by the stile stated that the pathway was by "sufferance" of the Duke of Bedford. When Oakley-square was built, this direct communication between Somers Town and Camden-street was cut off by Werrington-street, leading to Bedford Chapel in Charrington-street.

When the first houses of Somers Town were built in 1786, the difficulty of access to them in winter time was a great drawback, and hence many of them remained unoccupied for some time. But when a large number of French Royalists found refuge in England, no more appropriate spot could be selected for them than that of St. Pancras with its ancient associations. Of course they brought with them their national characteristics and form of religion, and their priests organised the new community.

The Roman Catholic Chapel in Clarendon-square, founded by the Abbé Carron, who devoted himself entirely to the promotion of the welfare of his flock, is a monument of his usefulness. The four schools he founded, referred to by Mr. Malcolm, serve to show that there were two classes to be provided for, the comparatively well-to-do and the poor. The indiscriminate assemblage of children is by no means desirable. Refinement and delicacy of feeling frequently

exist where, unhappily, there may be great need, and even privation; but experience proves that the separation of classes is most desirable. The good Abbé made the distinction, and no doubt it worked with advantage during the time of its necessity.

Besides the monument in that chapel to the Princess Condé, there is one to Jean François de la Marche, which states that he landed in England on February 15, 1791, and died 25 November 1806. And another is "In memory of the venerable and saintly John Derinckx, born at Dinore, in Belgium, August 1776. He was pastor of the church of St. Aloysius, Somers Town, and founder of the school attached to the same, who, after fifty-four years' faithful service in the priesthood, was called to his Lord on the 21st December 1855. On his soul, sweet Jesus, have mercy. 'Precious in the sight of the Lord is the death of his Saints.'"

Eight years after Mr. Malcolm's tribute to the labours of the good Abbé was published, those labours came to an end. In the church of St. Aloysius, in Clarendon-square, on a tablet is the following beautiful inscription:

"To the memory of the Rev. Gay Toussaint Julien Carron, born at Rennes, 1760, the Founder of this Chapel, and of many charitable institutions in England and France. He was truly a man of God; most zealous and persuasive in preaching the Gospel, by word and example; the father of the poor, the protector of the widow, the supporter and cherisher of the orphan, the guardian of the aged and infirm, the friend of the destitute and unfortunate, the comforter of the afflicted. In manners most gentle and mild; in character most disinterested and sincere. His life from a remarkably early period was one continued act of indefatigable exertion and labour, for the honour and glory of God and the good of his neighbour; with a heart expansive in every kind and tender feeling, as it was boundless in charity and every act of benevolence and compassion, and with an inviolable attachment to his king and his country. He died at Paris on the 15th March 1821, most sincerely and deeply lamented. His memory will remain to his surviving friends most dear. May the recollection of his efforts in the cause of humanity last till the end of time. R.I.P."

The Abbé and his good deeds are now almost forgotten, except, perhaps, by some few individuals in the community for whom he especially laboured. The present generation as

a rule are unaware of the fact that such a rare man ever lived. One old inhabitant on the north side of the square, in answer to the inquiry as to his knowledge of Leroux, or the Abbé, never heard of such persons ever living there. He said there had been a ladies' school in the largest house for many years, and in his own house, which was next door, the Rev. T. J. Judkin had resided previous to his own occupancy. The only builders he had any remembrance of were two, one of whom was Alderman Johnson, who built Johnson-street.

Father Derinckx succeeded the Abbé in 1821, and founded the convent school which is at the back of the church. The schools and bakery, etc., referred to by Mr. Malcolm, were on the south, not on the north side of the square, as stated by him. The present convent school was built on the site. A small garden and playground is attached. The boys' school in Grenville-street was given up a few years since.

When Clarendon Square and the Polygon were finished, many artists took up their abode in what was then the aristocratic portion of the town. One writer in the "Year Book," edited by William Hone, 1826, says, "Somers Town is full of artists, as a reference to the Royal Academy catalogue will evince. In Clarendon Square still lives, I believe, Scriven the engraver, an artist of great ability and, in his day, of much consideration. In the same neighbourhood dwells the venerable Dr. Wilde, who may be justly termed the best engraver of his age, for upwards of half a century. From his pencil came the whole of the portraits illustrating Bell's edition of the English Theatre, a series of which the Rev. T. F. Dibdin, in his 'Library Companion,' has spoken of as 'admirably executed, and as making the eyes sparkle and the heart dance of a dramatic virtuoso.' Not an actor, I believe, of any note, during the full period above-mentioned, can be named from whose lineaments the theatrical world is not indebted to the faithful and skilful hand of Dr. Wilde."

In Charles-street, at the same period, lived William Gladwin, the engraver of a very large picture of St. Paul's Cathedral. It was valued as a faithful copy of the architectural beauties of the building.

In Seymour-street there was then much waste ground, partly fields, and partly in a transition state, but soon to be covered by the streets and courts now seen in this neighbourhood, much to the regret then of some, to whom the Long

Fields seemed to have been almost a terrestrial paradise. Some persons remember yet, and point out the sight of, the fields in which they played when boys, and which are now covered by the extensive North-Western railway station. Where now is the Railway Clearing House (employing over a thousand clerks), but which was then waste ground, a large temperance meeting was held, which was addressed by that remarkable man Father Mathew.

Johnson-street has become classical, from the fact of Charles Dickens having for a time resided there with his parents during the years 1825 and 1826. The residence is styled by Mr. Forster, in his *Life of Dickens*, as "a small house in Somers Town, which the family occupied after lodging in little College-street;" by Dr. Danson, one of his schoolfellows, "a very small house in a street leading out of Seymour-street, north of Mr. Judkin's chapel;" and Mr. Forster adds, in another page, "In his father's house, which was at Hampstead through the first portion of the Mornington-street school time, then in the house out of Seymour-street mentioned by Dr. Danson, and afterwards, upon the elder Dickens going into the (reporters') gallery, in Bentinck-street, Manchester square, Charles had continued to live."

These descriptions leave a doubt as to the actual street in Somers Town: but a correspondent of "*The Camden and Kentish Towns Gazette*," has settled the question in the following letter which appeared in that paper in January 1872, dated from Kentish Town:

"I have read with great interest the extracts from Mr. Forster's admirable book, and also the correspondence in the "*Daily Telegraph*" about the early days of Charles Dickens, and if you will kindly allow me the space in your valuable paper for a few remarks, I shall be obliged. I should first observe that my father was one of the junior masters at the school in the Hampstead-road, where Dickens attended. From my recollection of conversation (I am now speaking of twenty-five or thirty years ago), Mr. Dickens, sen., lived in Johnson-street Somers Town, a neighbourhood that would better tally with the description of a poverty-stricken street than Bayham-street, Camden Town. Amongst other duties, my father had to prepare the school accounts and present them for payment. I can perfectly recollect his description of a visit to the house on the north side of the east end of the street, and the great interest Mr. Dickens took in his boy's progress at school. One gentleman who was at the school in Dickens' time, is under the impression that he did not particularly distinguish himself, but I quite remember he was spoken of as having taken the Latin prize—a great distinction, I consider, in a school of two or three hundred boys. A very capital description of the school was given in the weekly publication edited by Mr. Dickens some years ago, and is worth reading. The paper was headed "*Our School*," and I think I could throw light on a good many of the incidents mentioned. Yours, &c., R. S."

Johnson-street, at the period referred to, was the last street in Somers Town, and adjoined the fields between it and Camden Town. It never was much otherwise than such a street as described by "R. S." The St. Pancras (New) Church had been opened for worship little more than three years. Drummond-street was at that time the most accessible way for young Dickens to pass to and fro to school; especially would he go that way on account of meeting with schoolfellows in the neighbourhood. Daniel Tobin, one of his most intimate companions in the school days, lived "in one of the now old and grimy-looking stone fronted houses in George-street," writes Mr. Owen P. Thomas, who adds "I had the honour of being Mr. Dickens' schoolfellow for about two years (1824-1826)." Drummond-street was then a quiet semi-rural street, Euston-grove, through which it passed, indicating the fact. It was bounded on the north side by Rhodes's extensive "cow-fields," and dairy in the Hampstead-road.

Dr. Danson says, in his letter to Mr. Forster, "I quite remember Dickens on one occasion heading us in Drummond-street, in pretending to be poor boys, and asking the passers-by for charity—especially old ladies: one of whom told us she 'had no money for beggar boys.' On these adventures, when the old ladies were quite staggered by the impudence of the demand, Dickens would explode with laughter and take to his heels."

Dr. Danson, amongst other youthful reminiscences, relates the following: "I met him one Sunday morning, shortly after he left the school, and we very piously attended the morning service at Seymour-street Chapel. I am sorry to say Master Dickens did not attend, in the slightest degree to the service, but incited me to laughter by declaring his dinner was ready, and the potatoes would be spoiled, and in fact behaved in such a manner that it was lucky for us we were not ejected from the chapel."

That chapel, then called Somers Chapel, was opened for worship in the beginning of the same year, 1827, and the line of houses composing Upper Seymour-street was eventually completed. Dr. Moore appointed the Rev. W. Gilly and the Rev. T. J. Judkin the ministers to what was then called a chapel-of-ease to St. Pancras Church. They obtained particular notice and esteem for their zealous and unceasing devotedness in their work. At the close of the afternoon

service they invariably assembled the children at the altar, and catechised them on points of Scripture, particularly in the service of the day, and the greater part of the congregation remained. Dr. Moore attended on one occasion, and he afterwards observed, that "the inhabitants of Somers Town had cause to bless God for that day which brought these able ministers amongst them." A meeting was held in the church at their instance to consider a plan for relieving the distressed poor in the immediate district of Somers Town, Spaniards as well as natives, at their own habitations during the inclement season, when about £200 was immediately subscribed.

In November of the year in which the chapel was opened, another mode of attracting attention was adopted, and was thus described in a newspaper of that day: "The chapel in Seymour-street, Somers Town, was on Sunday morning crowded to excess, in consequence of its having been announced in several of the public journals, that a Romish priest would then publicly renounce the Roman Catholic religion. The ceremony took place as expected, and was of an interesting character." This proceeding was considered by some inhabitants as in bad taste, being calculated to offend and irritate the many Roman Catholics who had sought refuge in the town.

Mr. Judkin eventually became the sole minister of Somers Chapel. He was at one time an exceedingly popular preacher, the chapel being crowded by a congregation, attracted mainly no doubt by the charms of a deep and melodious voice which, with the aid of feeling and art, made his reading effective, and impressed the truths he preached upon the minds and hearts of his hearers. Mr. Grant included a description of Mr. Judkin in one of his volumes on the Popular Preachers of London, and devoted some part of his account to a story respecting his Hymn-book, and his persuading his congregation to buy three editions of it, though making scarcely any alteration in the hymns, save some corrections which the readers had been requested to make in the first edition of the book. The story which Mr. Grant related, to show the popularity of Mr. Judkin, and the gain he wished to make of it, is strictly true. He opened the church for service in the evening (which at that time was a new feature in Church of England places of worship), and he charged an extra pew-rent, the payment for the sittings in the morning and afternoon not including the evening service.

The date of the first edition of Mr. Judkin's Hymn-book is 1834, and at that time the Church of England was far behind other denominations in devotional psalmody; no wonder therefore that Somers Chapel took a foremost place, and helped to supersede the doggerel of Tate and Brady, though their verses are still attached to some editions of the Prayer Book. Mr. Judkin's hymns consisted of but four verses of four lines each verse, the author contending that that number of verses was sufficient for any tune to be sustained without wearying a congregation.

From various causes the one-time crowded church in Seymour-street, declined, and the former popular preacher, from failing health and age, lived in retirement at 49, Euston-square, till his decease a few years since.

The present incumbent of this church (now called St. Mary's Parish Church, Somers Town) has laboured very assiduously for some three or four years past to revive the interest of former days. A gradual increase in attendance at the services has taken place, and the Rev. T. Stephenson is being rewarded by seeing a greatly improved interest amongst the people under his charge. By various means, he has endeavoured to influence the inhabitants around. The day schools connected with this church are situate in the Polygon, and are well attended, as are also the Sunday classes; and once a week, in the winter months, an entertainment in accordance with modern practice is provided.

No part of London presents a more peculiar population than does that of Somers Town. The large number of Frenchmen who made it their home when anarchy existed in their own country, bringing with them their national characteristics and form of religion; many representatives also of the sister isle, who seem to have a natural affinity in temperament as well as in faith with their more polished co-religionists—besides a due admixture of the natives of nearly every nation—render the present population (some are the third or fourth generation of those who were the first settlers in Somers Town) the most difficult to deal with, especially by a clergyman of the Established Church. When the church of St. Luke's, near King's Cross, was removed for the erection of the Midland Railway Station, the inhabitants of Somers Town were entirely deprived of its accommodation, as that church was re-erected in Kentish Town. The munificent liberality of Mr. George Moore, however, supplied the want

by the erection at his sole cost of a church and commodious schools in Chalton-street with an entrance in Ossulston-street. This church is called Christ Church, and was erected in 1868. It is endowed by the Ecclesiastical Commissioners, an absolute necessity in so poor a neighbourhood. The number of inhabitants in the district is estimated at 12,000. The fifth series of Special Services was held in October, 1872, extending over eight days, and each service was well attended. A review of the efforts made to christianise this "Nazareth" of the metropolis will show the great importance and value of systematic organisation under a zealous and painstaking clergyman. In the services of the church care has been taken to make them attractive, and the choir is said to be equal to any in North London. Four Bible classes are provided for working men, one of which is specially for the blind, who meet at the Brill Hall. In the course of the year, 20,000 visits had been made to the homes of the people in the district by the pastor, the Rev. J. N. Worsfold, M.A., and his clerical and lay assistants.

The greatest gain to a poor neighbourhood, however, arises from the introduction of good schools. Those attached to this church are reported to be flourishing, both as regards attendance and efficiency. The average number of children in attendance is 800; and out of an expenditure of £700, £250 has to be met by voluntary subscriptions.

In no district in the metropolis, perhaps, can there be found more squalor, or more depressing scenes than in this. The clergyman who, in the daily exercise of his pastoral office, is looked upon as a minister of mercy and consolation, needs great wisdom and discrimination. The Rev. Mr. Worsfold is well qualified for this responsible office, from a large experience gained in former parishes especially in Staffordshire.

In consequence of the high rents demanded in Somers Town after Mr. Leroux's death, when his house property passed into other hands, "many who could obtain the means, became builders — carpenters, retired publicans, leather workers, haymakers, &c., each contrived to build his house, and every street was lengthened in its turn." The result is to be seen in the varied size and style of some of the houses. Here and there, as in Hampden-street, the small detached villa may be observed, with the remains of trellis-work in front, and in another street there is a portico, with wood

carving of a vine and grapes around the door-posts. The square blocks of streets were finished by degrees. In Middlesex-street, which is bounded by Chapel-street and Hampden-street, the houses vary from the small four-roomed tenement to the larger one of eight rooms. But all are now crowded by as many as possible of those who formerly occupied the houses in Brewer-street, one side of Skinner-street, and the surrounding streets now occupied by the Midland Railway Station.

In such streets as Middlesex-street, the "marine store" dealers' shops are suggestive, not so much of thrift as of extreme poverty and of the dishonesty to which it tends. The larger houses are occupied by laundresses. In shed-like shops the wood cutters, female as well as male, perform their laborious and badly-paid work. The numerous small "general shops" are the chief means of "distributing" the necessaries of life here as in all poor neighbourhoods. The weekly score seems to be unavoidable, and necessarily follows the payment of an additional profit, and, not unfrequently, adulteration and short weight in the inferior articles which they are obliged to take, or go without. In some instances, the credit is gone; but necessity leads to ingenious devices, and so the credit and good name of others is made use of, but at an increased percentage, for payment is made for the favour. In vain does the philanthropist try to benefit and raise the condition of the poor, and the badly-paid labouring classes, whether by means of improved dwellings or the establishment of palatial market-places, or by the setting up of co-operative stores. The houses in which they exist were no temptation to the former inhabitants; the degeneration has arisen from the unfavourable circumstances or bad habits of the present tenants. Of course the Somers' Arms, the Coopers' Arms, or the King's Head, are large and flourishing establishments.

When these blocks of houses were built, space was left in the centre for gardens; but it was afterwards discovered that land was too valuable to be thus employed, and eventually courts of still smaller houses were erected within these squares. The occupiers of these small dwellings soon introduced the usual squalor and strife which close contiguity engenders. These *cul de sacs*, or Places as they are often called, are occupied generally by the classes who gain their living in "the road;" an expressive phrase suggestive of every kind of out-door salesman, of which the "coster" is the

most generally known. In these courts, three shillings per week is paid for the rent of a very small back room; the front room, which is a little larger, is three shillings and sixpence, and a four-roomed house (should one be tenantless) is eagerly caught up at eight shillings and sixpence a week: and a room in such an apparently uninviting locality does not remain empty a day! The rent is seldom in arrear; and the class of persons who occupy these rooms seem to prefer them to more respectable apartments at the same rates, on account of the greater liberty they can indulge in in an out-of-the-way court.

The first houses in Middlesex-street seem to have been built in 1808, as that date is affixed to a row of some six or eight named Evans Place. Opposite to them, and in the midst of this unpromising district, is the Mission Church and Institute founded by the excellent Dr. James Hamilton, of Regent Square Church, in 1849. It is a plain, neat building; the interior consists of two comparatively small class-rooms on the ground-floor, and a large hall above. In front of the building is a caution, with a reward of five pounds on information being given of the offender who breaks the windows of the Hall. The windows are protected, however, by means of wire guards. Before the erection of this building, rooms for mission and Sunday school purposes had been taken over a stable on the opposite side of the way. The day-school has been open many years, and Mr. Williams is its efficient master. In the evenings and on Sundays the building is utilised for carrying on the many agencies of the mission. Mr. Fellowes, now the minister of a flourishing church at the West End, was one of its former missionaries and pastors. The Rev. J. Hoppus was the last stated missionary, and he was compelled to resign from ill-health.

The mission was supplied for some time by students from the Presbyterian College in Queen Square, till in 1870 Mr. Woffendale was invited temporarily to supply the charge, which he fulfilled for twelve months. In the meantime the mission church so grew and prospered that an offer was made to him to accept its permanent charge. This he accepted, and commenced his stated work in January 1871. The training of Mr. Woffendale for his position has been peculiar, but qualifying in a high degree. He was educated at the famous Quaker school, in Kendal, Westmoreland, under the late Samuel Marshall. When 14 years of age Mr. G. C.

Glyn, the late Baron Wolverton, offered him a situation in the London Railway Clearing House, which he accepted and retained till he was appointed to his present responsible office. His spare hours were devoted to study, and he acquired facility in debate in several literary and discussion classes. His first introduction to Christian work was in connection with Mr. John Macgregor, M.A., better known as "Rob Roy," from his canoe voyages up the Jordan and other rivers and seas.

The peculiar work needed in such a neighbourhood as Somers Town requires such an agent as Mr. Woffendale has proved himself to be. In a paper in the "Weekly Review and Presbyterian Record," for October 19, 1872, entitled "Within and Without," is an account of this Mission, and a description of a service at the King's Cross Theatre. The writer thus speaks of the preacher: "Mr. Woffendale needed no introduction, as he is well-known in the locality. His kindly look and ever-ready smile have won for him the esteem of all classes in Somers Town." This power for usefulness and influence can only be secured by a right-minded, warm-hearted man. It has not been obtained in his case by bestowment of temporal relief, for scarcely more than ten pounds has been given during the year; but the warm grasp of the hand, and the evident sincerity of the desire to benefit his fellow men, has so attached the hardworking men and women to this Mission Hall that it has at length become inconveniently crowded, and the King's Cross Theatre has been secured for afternoon and evening services besides those at the Mission Church. A choir of thirty singers for the latter, and one of forty for the Theatre, both formed of the young people gathered together by the Mission, have been a valuable means of attraction. Cheering, elevating psalmody acts alike beneficially upon the preacher and the congregation. The aim of the Mission is also directed to the social side of human nature. On Tuesday evening a kind of "Penny Reading" is provided, which has been a stepping-stone to higher things. Many who attend this entertainment are of the hardworking class. A poor woman, for instance, who has been engaged in wood-chopping all day, looks forward to this meeting as a means of cheering and sweetening her hard lot.

Amongst the worshippers on the Lord's Day are many who have been brought in by means of the out-door services under the arch of the Midland Railway who were formerly

not only neglecters of salvation, but openly derided and opposed it as an imposture. The church numbers more than 120 members, and these are set to work, according to their peculiar ability or fitness. It was found necessary to have a temperance society, a number of the members memorializing the minister and deacons of the mother church in Regent Square for the use of the Hall for one night in the week. This has also proved another cause of success.

Thus has grown up naturally, as it were, another means of benefiting a population upon whom some have hitherto looked almost with despair.

Amongst others who have laboured in the evangelization of this district, none have brought more energy and devotedness to the work than has the Rev. W. Ewart, of Zion Presbyterian Church, Goldington Crescent. He had previously been engaged in the work of his mission in one of the arches of the Midland Railway, Pancras Road. Like his friend Mr. Woffendale, he has been undaunted by difficulties or opposition; he is unwearied in out-door preaching and in answering the objections of unbelievers; and has also seen, as did the Rev. J. H. Wilson in Aberdeen, the absolute necessity of promoting the Total Abstinence movement as the only successful means for the prevention and cure of intemperance. Other means are adopted for the furtherance of the great end in view, and the latest and most successful has been the opening of a Lodge of "Good Templars." Zion Chapel was built by the late Rev. James Nunn when he left the "little chapel" in Chapel street. It has a residence attached for the minister, a somewhat unusual, but no doubt very convenient provision.

In concluding this chapter on Somers Town the reflection seems to be forced upon the writer, that there must be great blame somewhere for the squalor and neglect in some parts of the district, which has been allowed to spring up and fester, where once existed pleasant paths through green meadows. The inhabitants themselves are no doubt principally to be censured, but many of them have been made what they are by the "force of circumstances." The landlords and landowners who have been enriched in consequence of the crowding of the people into courts which should never have been built, thus making every yard of land more profitable, have not apparently been conscious of their increased responsibility, and the claim resting upon them to

aid every work intended to ameliorate the condition of the people from whom they have obtained their wealth. And the Government also have been neglectful hitherto of its peculiar functions to enforce wholesome sanitary regulations in this and in similar districts; or in providing an education calculated to make the young dissatisfied with their lot, and to inspire them with the determination to rise above the miserable condition with which their parents are satisfied. Railway enterprise, however, has been a great reformer, by breaking up some objectionable places, and no doubt will do much more; but great vigilance is needed lest other places should likewise degenerate. Where the dwelling-places of the poor are thus destroyed, it should be made incumbent on the destroyers to build up suitable and sufficient houses as near as possible to the neighbourhood they have levelled. All philanthropists are looking with anxiety for the future beneficial results from the efforts of the School Board. A large school is to be built in the very midst of, perhaps, this worst part of Somers Town. The present voluntary schools and moral agencies will thereby be aided and stimulated, and hope arises that our national reproach for the toleration of squalor and ignorance will, ere long, in a great measure be mitigated if not removed.

Before taking leave of Somers Town, more particular attention may be called to the extraordinary transformation effected at the eastern end by that ruthless Reformer the Railway. Opposite the King's Cross Great Northern Station, from Weston-place on the east to Skinner-street and Brill-row on the west, and thence from one side of Skinner-street in the Euston-road, including a row of large houses, in front of some of which was an enclosed green paddock with trees, and where St. Luke's Church was originally built, and so returning to King's Cross—all have disappeared; and on the site has been erected the Midland Railway Station, not excelled for vastness by any in the world. Its mountainous roof, formed of a single arch, is 700 feet in length, 240 feet in width of span, and 100 feet in height above the floor, which is raised 30 feet above the ground by the basement. For magnitude, and mechanical and architectural skill it is unsurpassed. But there is also connected with it, and near completion, one of the largest hotels in the world, not excepting any in the United States. It occupies 2,460 square yards, and including the station, it covers a space of four

acres, upon which were formerly nearly 3,000 houses. On the north of the station are the several lines of approach from the viaducts which cross Camden Town and Agar Town; and on the south end, fronting Euston-road, is the stately architectural building already referred to, the Railway Hotel. The frontage is of 565 feet in extent. There is a private roadway along the front, with an ascent above the level of the Euston-road of more than twenty feet. The basement, which lies underneath the Hotel and roadway consists of cellars for various stores. The Clock Tower at the east end is 270 feet high to the spire, and the West Tower is 250 feet high; each has ornamental turrets and pinnacles. The long line of the frontage is relieved by two oriels, which are surmounted by tall battlemented gables in the roof, and another oriel in the Clock Tower.

The entrance to the Hotel is at the projecting western extremity, which is entered by a porch with an arcade. The interior accommodation is on a vast scale. Two hundred and fifty beds are fitted up. There is a dining-room for parties. The grand coffee-room, of oblong shape, slightly curved in its length, with two circular ends, is 100 feet long, 26 feet wide, and 26 feet high, with seven windows looking on the private road and terrace in front.

The arch to the Gateway Tower of the departure road is 38 feet high and 23 feet wide: the arcade within consists of five arches on each side, dividing the two footways from the carriage road. The guests can descend to the booking office and railway platform at their departure without passing through or across the carriage road. The ground floor of the building is chiefly devoted to the railway waiting and refreshment rooms, &c., but the first and upper floor belong to the Hotel.

Nearly 9,000 tons of iron, sixty million bricks, and 80,000 cubic feet of dressed stone, besides immense quantities of concrete for the foundations, it is estimated, have been used in the construction of this magnificent building. The mere fabric will cost the Midland Company £350,000, and the tasteful decoration and furnishing of the interior, which is carried out in almost luxurious style, will amount to £150,000 more. The chief designer and engineer is Mr. W. H. Barlow, C.E., and the architect is Sir G. Gilbert Scott, R.A.

The Hotel was formally opened on Monday the 5th May 1873, having been five years in erecting, and was expected to take eighteen months longer finally to complete it.

CHAPTER XI.

GRAY'S INN: HALL AND GARDENS; REVELS IN THE "OLDEN TIME"—GRAY'S INN ROAD; ROYAL LONDON BAZAAR; PIN-DAR OF WAKEFIELD INSHIP; THE "ROOT;" THE WELSH SCHOOL; HUNTINGDON'S PROVIDENCE CHAPEL; HIS SINGULAR LIFE AND CHARACTER; HIS CHAPEL NOW ST. BARTHOLOMEW'S EPISCOPAL CHURCH.

GRAY'S INN ROAD derives its name from the ancient family of the De Grays of Wilton, who formerly occupied a town mansion on the site of Gray's Inn.

Parton, in his "St. Giles's Hospital and Parish," says: "The ancient manor of Portpole is mentioned in a deed, 46 Hen. III., by which Robert de Purtepole, possibly its then owner, gives to the Hospital of St. Giles ten shillings annual rent issuing from his house, St. Andrew, Holborn Parish, to find a chaplain to celebrate his anniversary obit in the hospital church, as will be seen in the account of the hospital. In the next reign (about the year 1294) the manor became the property of the Lords Gray of Wilton, who had here their house or inn, which from them was named Gray's Inn."

Dugdale says, that the estate was purchased from the Gray family in the reign of Edward III., by the prior and convent of Shene, in Surrey, and was demised by them, under their dissolution, to the students in law, when it was granted to the latter by the Crown in 1505, at a fee-farm rent of £6 13s. 4d., when they thereupon took the name of the Society of Gray's Inn.

From the fact of this having been the residence of the Gray family, an altar-tomb of Purbeck marble in Pancras Church was supposed to have belonged to them; but the inscription was sufficiently legible when seen by Weaver, to show that it really was a memorial of the Eve family, who resided in Kentish Town, as stated in Weaver's work on Funeral Monuments.

The site of the inn was esteemed as most agreeable on account of its retirement, and was therefore readily chosen by barristers and students of the law, as well as of divinity. Like the other inns of court at one time, Gray's Inn was frequented by the sons of the nobility and wealthy gentry.

"On looking through the Roll of Admission," says the Librarian, by whose kindness and courtesy much of this information has been communicated to the author, "it is remarkable how much Gray's Inn used to be frequented by men of the same families. Of the family of Bacon, there were Nicolas, Nathaniel, Edward, Anthony, and Francis. Of the family of Yelverton, fourteen. Of the family of Mosley, seven, and so in many other instances.

"To some of the earliest admissions the signature of Lord Burleigh is attached, and closely following is that of Lord Bacon. A great number of the nobility belonged to Gray's Inn, and previous to the reign of James II., five Dukes, three Marquesses, twenty-nine Earls, and thirty-eight Lords were admitted as members of the Society.

"There is no evidence when the Hall was first built; but Dugdale, quoting from records of the Society which are not in existence, says, the 'Old Hall' was 'seiled' in the year 1551 with fifty-four yards of wainscot; and four years afterwards the Society began the 're-edifying of it.' The work was completed in the second of Elizabeth, the charge amounting to £863 10s. 8d.

"The windows of the hall contain the arms of distinguished members of the Society, and among the older escutcheons, still in a good state of preservation, are those of Sir William Gascoigne, Chief Justice in 1401. The escutcheon of Sir J. Markham, dated 1462; that of Lord Burleigh; those of Nicolas and Francis Bacon; and several others dated before the year 1600.

"The tradition of the House is, that the screen under the gallery in the hall, a most elaborate piece of carved work in oak, as well as some of the dining tables now used in the hall, were given to the Society by Queen Elizabeth, as tokens of her regard. It may also be mentioned that at dinner on the Grand Day in each term, 'the glorious, pious, and immortal memory of Good Queen Bess' is still solemnly given in the Hall.

"That the rules of 'deportment' were not altogether overlooked in dealing with the members of the Inn in former

times, will appear from the following orders: In the 16th of Elizabeth it was ordered, that none of this Society should wear any gown or outward garment of any light colour upon penalty of expulsion. In the 27th year it was ordered, that whosoever being a fellow of this House, did thenceforth wear any hat in the Hall, at dinner or supper time, he should forfeit for every time of such his offending 3s. 4d."

To be in accordance with the spirit of emulation in modern scholastic institutions, the Society of Gray's Inn, in Michaelmas Term 1873, founded seven scholarships, four by the Society, two of the annual value of £45, and two of £40; and three by Joseph Arden, Esq., of Rickmansworth Park, Herts, each of the annual value of £60.

In the Hall were performed those Masques and "Revels" which in ancient times were celebrated with so much magnificence by the four Inns of Court. There is a book in the Library, called the "*Gesta Grayorum*," which gives a detailed account of a Masque performed at Greenwich by the members of the Inner Temple and Gray's Inn in the year 1594.

William Hone, in his "Year Book" refers to the same work as a "quarto tract of rare occurrence, printed in 1688." He says, it gives a detailed account of the "Grand Revels of the Prince of Misrule at Gray's Inn, who kept his state, and received ambassadors, and made progresses, with becoming dignity, from his creation before Christmas 1594, to the end of his reign on Shrove Tuesday." The mock gravity of the whole proceedings, from the proclamation by Gray's Inn in regal form of the choice of a "Prince to be predominant in our State of Peerepoole," is duly set forth by the King at Arms, with a flourish of trumpets: the Prince's Champion in complete armour, on horseback, challenging "any man of high degree, or low" who will dare to dispute the sovereignty of the Prince of Peerepoole, to fight with him, &c., as the Prince's true Knight, and his Champion. No man, of course, appearing, the attorney stood up and made a speech of congratulation to the Prince, assuring him that he "was most happy in having rule over such dutiful and loving subjects, that would not think any thing, were it lands, goods, or life, too dear to be at his Highness's command and service.

Then the names of such Homagers and Tributaries as hold any signiories, lordships, lands, privileges, or liberties under his honour, and the tenures and services belonging to the same, are set forth; such as of the manor of "High and

Nether Holborn," who were to render, "for every one of the Prince's pensioners one milk-white doe, and two hundred millions sterling"; Lucy Negro, Abbess de Clerkenwell, holding the nunnery of Clerkenwell, &c., was to find a choir of nuns, with burning lamps, to chant *Placebo* to the gentlemen of the Prince's privy chamber, on the day of his excellency's coronation; Ruffiano de St. Giles's, holding the town of St. Giles, was to furnish on the same occasion two ambling easie paced gennets, for the pages of honour; Cornelius Combaldus de Tottenham, holding the grange of Tottenham, by yielding yearly four quarters of rye, and three score double duckets on the feast of St. Pancras; Jordano Surtano, de Kentish Town, holding the canton of Kentish Town, amongst other conditions "that when any of the Prince's officers or family do resort thither for change of air, or else variety of diet, as weary of court life, and such provision, he do provide for a mess of the yeomen of the guard, or any of the black-guard, or such like inferior officers so coming, eight loins of mutton, which are sound, well fed, and not infectious; and for every gentleman-pensioner, or other of good quality, coneys, pigeons, chickens, or such dainty morsel. But the said Jordano is not bound by his tenure to boil, roast or bake the same, or meddle further than the bare delivery of the said cates, and so to leave them to the handling, dressing, and breaking up of themselves; and rendering for a fine to the Prince, one thousand five hundred marks": other tenures were also read, and the names of the homagers called, defaulters being fined. Then a parliament was summoned, but by reason of the absence of some special officers it could not be holden. Yet was a subsidy raised of the commons towards the support of his highness's port and sports.

Then his highness called for the master of the revels and willed him to pass the time in dancing; so his gentlemen-pensioners and attendants, very gallantly appointed in thirty couples, danced the old measures, and their galliards, and other kind of dances, revelling till it was very late. On the occasion of the second days' sports, however, "there arose a disordered tumult;" some of the guests of the Templarians "thought they were not so kindly entertained as they expected," and quitted "the presence discontented and displeased. So that night begun and continued to the end in nothing but confusion and errors."

This mischance was a great discouragement to the state of Grays, and gave occasion to the lawyers of the Prince's council, on the next night after the revels, to read a commission of Oyer and Terminer, directing certain noblemen and lords to make enquiry of the great disorders and abuses done and committed.

The next night the charge was prepared, setting forth that a certain sorcerer or conjuror, then prisoner, had caused a stage to be built, which had attracted in crowds of base and common fellows, to the confusion of the state and against the crown and dignity of his sovereign highness, the Prince of Peerpoole. In the end, after a long trial the prisoner was freed and pardoned, and an immediate reform effected, and greater precaution taken, "so that none but of good quality might be admitted to the court."

On the 3rd of January, there was an assembly of great and noble personages who came by invitation of the prince, such as the Lord Keeper, Earls Shrewsbury, &c., and a goodly number of knights, ladies, and worshipful personages. Then a masque and show was performed on an elaborate and grand scale, in which amity was produced between the Templarians and the Grayians by means of an allegorical show, so that those present might understand that the unkindness which was growing betwixt them by reason of the former night of errors, was clean rooted out and forgotten, and that they were more firm friends than ever. An order of chivalry and knighthood was then established in due form. This being done, the advice of the lords of the privy council was sought by the prince. The first advised war; the second, the study of philosophy; another advised the practice of virtue, and a gracious government, and the sixth counsellor advised to immediate pastime and sports. Amidst such a variety of weighty counsel, being undetermined, the prince meanwhile made choice of the last advice, and deliberate afterwards upon the rest; made a speech to that effect, and "arose from his speech to revel, and took a lady to dance withal," which example were immediately followed by all the company.

Upon the following day, the Prince, attended by his courtiers, &c., made a progress from his court of Graya to the lord mayor's house, called Crosby Place, in Bishtpsgate, whither he had been invited to a sumptuous and costly dinner. The procession through the streets to and fro

occasioned them to be filled with people, "who thought there had been some great prince in very deed passing through the city."

The next grand night was upon Twelfth Day, at night. When the revel was finished, the Prince departed on a journey to Russia, and the court broke up. Upon his return on the 1st of February, he waited by permission upon the Queen, who promised that "he and his followers should have entertainment according to his dignity." At shrovetide accordingly the prince went with his nobles to the court of her Majesty (Queen Elizabeth) to her palace at Greenwich, and represented certain sports, consisting of a masque. They danced "galliards, courants, and other dances. It was the Queen's pleasure to be gracious to every one, and she particularly thanked his highness the Prince of Peerpoole for the good performance, with undoubted wishes that the sports had continued longer; insomuch that, when the courtiers danced a measure, immediately after the masque ended, the Queen said, 'What! shall we have bread and cheese after a banquet?'" The next day before departing her Majesty gave to the Prince gracious commendations in general and of Gray's Inn in particular, "as a House she was much beholden unto, for that it did always study for some sports to present unto her."

"And thus, on Shrove Tuesday, the sports and revels of Gray's Inn, and the reign of the mock prince, were ended at the court of her Majesty Queen Elizabeth."

Her Majesty, it is said, frequently visited the Inn and has been present at balls held here.

In Nicholl's Progresses of the time of James I., we read: "Some notion may be formed of the great revelries in all ranks of society on Twelfth Night from this fact, that in 1622 the gentlemen of Gray's Inn, to make an end of Christmas, shot off all the chambers which they had borrowed from the Tower, being as many as filled four carts. The king (James I.) awakened with the noise, started out of bed, and cried "Treason! Treason!" The court was raised and almost in arms; the Earl of Arundel, with his sword drawn, ran to the bed-chamber to rescue the king's person, and the city was in an uproar."

It is believed on very good grounds that Gray's Inn Gardens were originally laid out in the year 1597, under the direction of Lord Bacon, the then Treasurer of the Society;

and there is still preserved on the north-west side of the garden a "Catalpa tree," which, tradition says, was planted by him.

There is an Order of Pension extant in the following terms:—"Ordered, that the sum of £7 15s. 4d. due to Mr. Bacon for planting of elm trees in the walks be paid next term."

Harrison, writing in 1777, says, that "the chief ornament of this inn is the spacious garden behind it, which consists of gravel walks between lofty trees, grass plots, agreeable slopes, and a long terrace, with a portico at each end. This terrace has been lately enlarged, and the portico rebuilt; but the beautiful prospect which these gardens formerly enjoyed of Hampstead and Highgate is now entirely lost by a street [John-street] being formed, and a row of large houses [King's Road] built directly in their front. However, they are exceedingly pleasant, and all decent company are permitted to walk in them every day."

The privilege, however, is now exclusively confined to the few persons who obtain the favour from benchers, while all other "decent company" can view this "spacious garden" only from the outside railings. The members of the inn, apparently either do not value the privilege, or their pursuits engross all their time to their chambers. A rifle corps is favoured to meet for drill at certain times.

Several years ago when there was a large rookery here, some of the benchers, not appreciating the cawing of the birds, shot many of them, which so offended the remainder, that they ceased for some years to take up their abode here. The present generation of rooks seem to have lost this tradition of their ancestors, and had again tenanted these gardens, in the spring of 1873, securing undisturbed possession of several branches of the trees, with liberty to regale themselves on the "grass plots and agreeable slopes." There were three nests in the topmost branches of the venerable "Catalpa tree," with seats around it, which is known as Lord Bacon's tree.

In this Inn that great thinker and author kept his terms when he left Cambridge University in the year 1576, and had apartments here when he was summoned to meet the charges made against his integrity and uprightness as Lord Chancellor.

"Wisest, greatest, meanest of mankind," seems to be, in

spite of the apologies for his conduct, but too truly applicable to this great genius. His works still live, but the sad fact remains too, that his decisions were influenced by bribes. Verulam Buildings, on the east side of the Inn, and this remarkable tree, attest the desire of the benchers to perpetuate the name of the great Lord Bacon. Two of the lower branches of this tree are supported lest they should reach the ground, symbolical of the desire of posterity to deal tenderly with the earthward tendencies of the great mind, which, nevertheless, like the topmost branches soared towards Heaven. The seats around its trunk seem as if they were there in vain; and the broad gravel walk looks as though the foot of man seldom pressed it. The multitude who pass the iron entrance, and gateway, which is never opened, on the south side, are apparently too absorbed with the business of to-day to notice the initials of the Treasurer W. G., and the date 1723 (when last renewed) in the scroll work on the top of the gates. Many of the inhabitants of the immediate neighbourhood are unconscious of the proximity of a garden which little more than a century ago "formed, with the exception of the parks, one of the finest walks or promenades in London." The re-opening of it, under proper regulations, to the public would be a great boon to many who are precluded from visiting other but more distant verdant retreats in the summer time. It is indeed a green spot in the midst of a wilderness of houses.

Parton, in his History, states that "the ground between Gray's Inn and Bloomsbury appears to have been totally unbuilt on in the reign of Elizabeth; and to have remained so for some years afterwards, except on the Holborn side, which was completely made into a street about the year 1600."

The lawless condition of society, and the singular means for the repression of felony and highway robbery in the outskirts of London formerly may be seen from the following advertisement in the London Gazette of January 4, 1691; "Now in the custody of the keeper of their Majestys' gaol at St. Albans, with others, Charles Eaton, a little thin, short man, pale face, and grey eyes, professeth to be a dancing master, and keeps the Three Tuns, at Battle Bridge, the lower end of Gray's Inn Lane, is suspected to have committed several felonies and robberies (on the highway). Such as have been robbed may have a view of him at the gaol aforesaid."

Gray's Inn Turnpike-road was then the highway from Oldbourne or Holborn. The Fleet River, then a formidable stream, diversified the rural prospect by having mills on its banks; now it is buried underground. At the end of the road was the "old and ancient highway to High Barnet, through a lane to the east of Pancras Church, called Longwiche-lane," says Norden. That lane was afterwards called Maden or Maiden-lane, and now York Road. A footway across a field was one way from it to the north side of Pancras Church and the Spa, as shown in a print of the date 1730.

The cutting of the "New Road" in 1756 may be said to have led to the many changes in this neighbourhood. Of some of the buildings which afterwards were erected an account will now be given.

In the Gray's Inn Road, a short distance from King's Cross, is a building (now occupied as stores by the agent of a large brewing firm) which was originally erected for a Horse Repository. In 1829, a portion of it was used as "The Exchange and Co-operative Bazaar," instituted by Robert Owen, who at that time was addressing the Parliament and the public generally on the merits of his social system, and of its ability to meet the then prevalent distress in the United Kingdom. In 1834, the building was known as the "Royal London Bazaar," in the Assembly Room of which was Madame Tussaud's Exhibition and Promenade. According to an advertisement in a newspaper published in April of that year, there you could "purchase any of the thousand-and-one varieties of fancy and useful articles; or you could lounge an agreeable hour either in the Promenades, or in Exhibitions that are wholly without parallel in the known world!" (The removal of Madame Tussaud's brilliant Exhibition to Baker-street, and the additions and improvements of forty years, have increased the claim to this high estimate.) In the advertisement it is added—"Carriages may either wait in the arena for orders, or at the Royal entrance, Liverpool-street, or at the Gray's Inn Road entrance." Two years before that time, the Assembly Room had been crowded by the followers of the Rev. Edward Irving, when he was expelled by the Presbytery from his church in Regent's Square. For some years this building was converted into and used as a Pantechnicon; and previously to its being devoted to its present purpose, the Assembly Room was known as St. George's Hall.

The "Pindar of Wakefield" tavern close by derived its name from the hamlet or inship so called. Two acres of this free land were charged with an annuity originally, bequeathed on 10th October 1634 by "Thomas Cleeve, citizen and haberdasher of London," amounting to £2 16s. a year, "to be laid out for thirteen penny loaves of bread, and to be bestowed on thirteen poor people of the parish (except the poor people of Highgate only) every Sunday, and to such only that come in due time to church or to chapel to morning prayer, unless hindered by sickness or otherwise, as the vicar and churchwardens shall allow to be reasonable." In the year 1724 the Pindar of Wakefield was destroyed by a hurricane, the landlord's two daughters being buried in the ruins. The owner of the land was a Mr. John Proctor, doctor of physic, and he refused to pay the aforesaid annuity, but the vestry filed a bill in chancery, and he was ordered by the court to pay. The vestry at their next meeting, on 26th December 1724, appointed trustees to manage this bequest, one of whom was a Mr. John Goodge, of Tottenham Court, whose name is perpetuated by Goodge-street. Some years after, a public-house was erected on a part of this "free land," and became charged with the annuity. It was a small and only occasionally frequented house. Charles Dickens, in "Barnaby Rudge, a tale of the Riots of 'Eighty,'" describes it as "The Boot inn," and at that date as "a lone house of public entertainment, situated in the fields at the back of the Foundling Hospital; a very solitary spot at that period, and quite deserted after dark. The tavern stood at some distance from any high road, and was approachable only by a dark and narrow lane." In the novel, that house is introduced as the meeting-place of some of the leading spirits of the "No Popery" riots. A former landlord is said to have been frequently in the habit of interesting his customers by relating some of the incidents of that terrible episode of bigotry and ignorant intolerance.

The "narrow lane" of 1780 from the Gray's Inn Road afterwards became Cromer-street, with several adjoining narrow and squalid courts. The nearest "high road" was the New Road, which had then been in existence twenty-three years.

A building still exists in the Gray's Inn Road which has altogether lost its original application, it aforetime being a

school, but it having now become devoted to the manufacture of materials for the art of war. Many hundreds of girls are there engaged in the making of cartridges and percussion caps where once the object was the "making poor children good Christians," of "instilling the great lesson prescribed by our Saviour, of true humility," and fitting them for "trades, domestic service, or any other employment or business of use and benefit to the public and themselves."

Such was the object of the Welsh School. The charity was founded in the year 1715, shortly after the accession of George the First. "It so happened that the birthday of Caroline, Princess of Wales, was the same as that of the tutelar Saint of the Principality; and to this incident, as well as to a desire on the part of many influential Welshmen to manifest their attachment to the House of Hanover, during the troubles which threatened the security of that dynasty, may be attributed the origin of the Society, which now provides a suitable education for poor children born in the metropolis of Welsh parents," is the statement published in the Report of the Society.

Consequently an advertisement appeared in the *London Gazette* for February 9th, "1714-15," announcing that the service of the church would be performed in Welsh on Tuesday, March 1st following, at St. Paul's, Covent Garden, and desiring all who were "willing to join in establishing a Society in honour of the Princess's birthday, and of the Principality of Wales, to dine with Viscount Lisburne, the Bishop of Bangor, and the rest of the Nobility, Gentry, and Clergy of Wales, in order to choose a President and Stewards, &c., to continue the same on every St. David's Day for the future." The dinner for that year and the following one took place at Haberdashers' Hall, in Maiden Lane (now Gresham-street West). The first "charity money" was spent "for the benefit of the Welsh nation in general," and the Society was ever after known as "The Most Honourable and Loyal Society of Ancient Britons." In 1718, "a few benevolent Welsh gentlemen" (as the "best preventive against vice") commenced a subscription for the purpose of "setting up and supporting a school in or near London, for instructing, clothing, and putting forth apprentices poor children, descended of Welsh parents, born in or near London, within ten miles of the Royal Exchange: and in the first place fixed on a sober, discreet, and capable master,"

who would inculcate "obedience, and subjection to superiors." A room was taken at first in Hatton Garden, for twelve children, and was only a day school; then the number of children increased to forty, and larger premises were taken.

In 1737, subscriptions were commenced towards erecting school premises. A piece of ground on Clerkenwell-green was taken on lease, and a school was erected hereon. "The old house is there yet (Nos. 37 and 38) on the north side of the Green, between the corner of Clerkenwell Close and the corner of Ray-street, divided into several small tenements." Not till fifty years after the commencement of the School were any children fed or lodged by the charity, when (in 1768) six girls were admitted for that purpose.

In 1771, it was found that the premises on Clerkenwell-green were too small; a piece of ground "well situated on the north-east side of Gray's Inn Road" was therefore purchased, and a school-house erected, in 1772, which was enlarged in 1816, in 1837, and again in 1841 (when the number on the establishment was increased to 200—70 girls, and 130 boys), at a total cost for building and repairs, of £8,140. Amongst the donors to its funds who have owed their education to the charity, was Mr. Edward Williams, who contributed by will a sum of £1,951, which was employed in aid of the fund for erecting the school buildings in the Gray's Inn Road.

In 1779 the school is described in an advertisement for its benefit at Drury Lane Theatre, as being "over against the Foundling Hospital," which is a proof of that being then the nearest building. But in 1854 it was considered necessary to remove the school because the facilities for proper exercise and promoting "muscular development" were insufficient; the Caledonian Fields (the last available spot within convenient reach, for cricket) were built over, and there existed "both difficulty and danger in reaching the parks with a large number of children." The Report added, that "since the opening of the Northern Railway, the traffic in the vicinity of the school-house is said to have greatly increased, thereby adding to the difficulty and danger of the children going beyond the premises, except for an occasional walk along the streets in rank."

The old school in the Gray's Inn Road was accordingly disposed of to Messrs Eley, the present owners, for £14,000, and possession given them on the 29th September 1857.

Prince Albert was present at the opening of the new school at Ashford, in Middlesex, on the 13th of July 1857. It is distant about sixteen miles from London, and lies midway between Richmond and Windsor. The site consists of thirteen acres of enfranchised copyhold land, and with the erection of the building and every other expense cost upwards of £20,000.

A statue of the Prince of Wales (who is patron of the school) was placed in the building on the day of opening, and, as a part of the ceremony, the children sang an ode, in which they rejoiced that—

“ From the smoke of the streets, from their pall of grey vapours,
To field and to river our footsteps are brought,
Where young hearts may bound, as the forest roe capers,
And God's lessons of nature to childhood be taught.”—

But the inhabitants of the “ streets, with their pall of grey vapours ” have been deprived of one of the sights of London, which existed for more than three quarters of a century, that of the procession of the children in their antique dresses to the Freemasons' Tavern on the 1st of March.

From the year 1858, the service has been held at the parish church of Ashford, and the annual dinner at Willis's Rooms. In 1867, the Prince of Wales was President, when fifty stewards officiated at the Dinner.

The removal into the country may have been on the whole advantageous ; but it would seem that there has been a falling off in the support of the charity. In 1854, in the Gray's Inn Road school there were “ 200 children fed, clothed, lodged, and educated ” while in 1870, there were but 161 children in the school at Ashford. Whether this apparent decline is due to the necessities of the case being lessened, or from diminished national feeling of the “ Ancient Britons,” does not, however, appear.

At the anniversary dinner at Willis's Rooms, on 1st March 1873, it was stated that the income of the charity was £3,859, and after defraying the expenses there remained a balance of £211. The chairman, Mr. E. R. Wingfield said that the funds were not so satisfactory as they had a right to expect, £850 was the amount of the subscriptions announced at the dinner. The number of children in the establishment is still below that which was in the School in the Gray's Inn Road, being only 165. As customary they were present after the

dinner, and sang an Ode written by Sir Francis Doyle, and the air composed by Mr. Brinley Richards, who, with other national supporters of the charity, contributed to the success of the anniversary.

Very near to the old Welsh School is St. Bartholomew's Church. This very unpretentious looking building is associated with the name and career of William Huntingdon, by which name he was known, but it is stated that his real name was Hunt. He was born in the year 1744. His reputed father was a labourer at Cranbrook, in Kent, his real parent being a farmer in the district. The little education he received in his childhood was obtained at a free school in his native village. His occupations were various, alternating between that of a labourer, cobbler, gardener, or coal-heaver. According to his own confession he led for a short time in his youth a sinful course, but, like many others he was impressed by the earnestness of the itinerant preachers who had received their mission from either Whitefield or Wesley. At that time the most stolid, apparently, of all classes were aroused. While living at Ewell Marsh, in Surrey, in service as a gardener, William Huntingdon commenced preaching in his own little cottage. He says, "At this place, I continued preaching until the little thatched house became full of hearers."

Removing to Thames Ditton, where he worked as a coal-heaver, at ten shillings a week, he rented a small cottage, and at that time possessed as much furniture only as a porter could carry away in one load. He continued his preaching, till his fame had reached London, when he was invited to preach at Margaret-street Chapel. He was somewhat timid at first, but he soon found that eccentricity conjoined with talent and earnestness, attracted numbers to hear him. He became exceedingly popular, requiring the aid of a horse to carry him to and from his cottage at Thames Ditton. One of his hearers gave him the horse, which gift led him to remark, "I believe this horse was the gift of God." Having given up his labour as a coalheaver, he depended entirely upon the Providence of God. He writes: "When Providence had been exercising my faith and patience till the cupboard was empty, in answer to a simple prayer, He sent me one of the largest hams I ever saw." When he left Thames Ditton, in consequence of a dream, having determined to settle in London; he says, "On removing, my effects had so increased

that I loaded two large carts with furniture, besides a post-chaise well filled with children and cats”!

He built a chapel in Tichfield-street, and called it Providence Chapel. In like manner he depended upon the good Providence of God for the payment of its erection. One of his friends with whom he had but little acquaintance sent a load of timber he had ordered with the bill and receipt in full; another gave chairs for the vestry, others sent money, and so he met his liabilities. The chapel, however, was not large enough, and the exorbitant demand for ground-rent deterred him from extending the building; so, he says, “Finding nothing could be done with the *earth-holders*, I turned my eyes another way, and determined to build storeys in the heavens where I should find more room and less rent.” The cost of building another storey or galleries was paid for chiefly out of the sale of his works, such as the “Bank of Faith,” &c., which sold extensively, on account of their quaint and original style.

Mr. Huntingdon is described in “The Picture of London,” for 1805, as “celebrated for using the plainest language upon all occasions. The chapel in Little Tichfield-street, although it has two or three tiers of galleries, one above another, is always crowded. Strangers are not admitted up-stairs, or into a pew, unless they happen to be from the country, in which case they meet with civility.”

But that chapel was burnt down, and Huntingdon and his followers chose the site in the Gray’s Inn Road for their new Providence Chapel, which was opened in the year 1811. The freehold was assigned to him as his personal property, he having threatened refusal to officiate unless his request to that effect was granted. By this departure from his professed principles he gave occasion to much satire. The exclusive and narrow-minded doctrines he taught were sufficiently offensive, while the eccentricities of the preacher provoked the ridicule of the worldly-minded. Lady Sanderson, the widow of Sir James Sanderson, went to the Chapel in Tichfield street with the avowed object of turning the eccentricities of the preacher into a subject for ridicule, but she was overawed by his earnestness and powerful oratory, and eventually became the second wife of Huntingdon, whose last years were thus rendered free from all anxiety respecting worldly wealth by this alliance. His tenure of the Chapel in the Gray’s Inn Road, however, was but of short duration for he died on July 1, 1813, in the 70th year of his age. He was buried in

Jireh Chapel, at Lewes, in Sussex, where a stone records, in words dictated by himself a few days before his death: "Here lies The COAL HEAVER,—beloved of his God but abhorred of men. The omniscient Judge at the Grand Assize shall ratify and confirm this to the confusion of many thousands, for England and its Metropolis shall know that there has been a Prophet among them. W.H., S.S."

The whole of his effects were sold soon after his death, and realised the sum of £1,800. A pair of spectacles sold for seven guineas, and a silver snuff box for five guineas; such was the infatuated devotion and attachment of his followers.

Huntingdon's popularity continued till the close of his life, his chapel being always crowded. After his decease the pulpit was supplied by a Mr. Thomas Burgess of Deptford: Mr. Beaman, of Cranbrook; Mr. Chamberlain, of Leicester, and Mr. Lock, who was at one time minister in Chapel-street, Somers Town. The Chapel became subsequently, by purchase, the property of a Mr. Davenport, and was given by him to the Rev. Thomas Mortimer, who was about leaving St. Mark's, Middleton-square; but the trustees under a statute of lunacy obtained against Mr. Davenport granted a sub-lease to Mr. Mortimer, at an annual rental of £320. On the chapel becoming an Episcopalian Church, the Vicar, Mr. Dale preached in the morning of the Sunday in which it was re-opened, and Mr. Mortimer in the evening, on which occasion, he very dogmatically condemned non-episcopal preaching and dissent, and indecorously referred to his "Coal-heaver" predecessor. This attack provoked a very just and well-merited rebuke from one of the late Mr. Huntingdon's deacons. Mr. Mortimer continued his powerful, though, as some thought, somewhat bigoted and intolerant ministry, till the year 1849, when on his resignation, the Rev. E. Garbett became the minister. This chapel was eventually fully purchased, and consecrated and endowed as a district church in the year 1859, under the name of the Church of St. Bartholomew.

CHAPTER XII.

REGENT SQUARE CHAPEL; REV. WILLIAM HARNESS—PRESBYTERIAN CHURCH; REV. EDWARD IRVING; DR. JAMES HAMILTON.

BETWEEN Gray's Inn Road and the Foundling Hospital is Regent Square; the date of its formation is indicated by its name to have been between the years 1810 and 1820, a most eventful period in the history of Europe. Contiguous to this square is Brunswick Square, as also the closed cemeteries of St. George-the-Martyr and St. George Bloomsbury, all being of earlier date.

Regent Square is worthy of notice chiefly on account of the two churches in it, both of which have had for their ministers men whose names have been celebrated far beyond the borders of their own respective churches.

On the opening of Regent Square Chapel in 1824, the Rev. William Harness was appointed minister. He immediately devoted himself most thoroughly to the duties of his responsible position, seeking to persuade men by setting forth the beauty of holiness rather than by dwelling upon the threatenings of the law, believing fear to be but an animal quality, while love is attractive and elevating, and all powerful to reclaim. Besides his native eloquence, he exhibited the powerful aid of a consistent life and character. He preferred the "old way" of conducting the services of the Church, and he relied upon the parochial system as a means of reaching the people, and attracting them to the worship of God in His House. His pamphlet on District Visiting, and his letters to the "Times" gave evidence of his practical knowledge of the subject. While minister of Regent Square Church, he was appointed by Lord Lansdowne Clerical Registrar, and, after twenty years, at the suggestion of Dean Milman, he undertook to build the church of All Saints, Knightsbridge, being himself the chief contributor.

Mr. Harness was widely known amongst the literary men of his day, being himself a contributor in the field of literature, as a Shaksperian critic and on general subjects in the Quarterly Review, Fraser's and Blackwood's Magazines. He wrote the introduction to "The Life of Mary Russell Mitford," which was published shortly before his death. Miss Mitford thus wrote of the Rev. William Harness: "He is one of the finest preachers in London, but still better known as the friend of all who have been eminent for the last forty years; for from the moment he left college he took rank as one of the best conversationalists of the day. Schoolfellow and correspondent of Byron, he refused the dedication of *Childe Harold*; was the bosom friend and literary executor of Thomas Hope, and has lived in the closest intimacy with every person who combined high talent with fair character. His father gave away my mother; we were friends in childhood, and have loved each other like brother and sister all our lives."

Mr. Forster, in the second volume of his *Life of Charles Dickens*, refers as amongst the numerous visitors at Devonshire Terrace, in 1848-51, to "Harness and his sister," and on one occasion, to his criticisms on Mrs. Siddons' and John Kemble's acting. "It was in another sense like your writing," said Harness to Dickens, "the commonest natural feelings made great, even when not rendered more refined by art. When she first entered as *Volumnia*," Harness said, "swaying and surging from side to side with every movement of the Roman crowd itself, as it went out and returned in confusion, she so absorbed her son into herself as she looked at him, so swelled and amplified in her pride and glory for him, that the people in the pit blubbered all round, and he could no more help it than the rest." And in 1844, when Dickens read his "*Chimes*" to a most remarkable circle of friends assembled at Forster's house in Lincoln's-Inn-Fields, who are all now dead excepting Mr. Carlyle and Mr. Forster, the latter describes "the grave attention of Carlyle, the eager interest of Stanfield and Maclise, the keen look of poor Laman Blanchard, Fox's rapt solemnity, Jerrold's skyward gaze, and the tears of Harness and Dyce;" the scene as sketched by Maclise is engraved, and the tenderness of Mr. Harness's nature is manifested.

One of the last public acts of his life was that of indignantly repudiating the charge brought against Byron in the

injudicious book of Mrs. Beecher Stowe. Mr. Harness considered that Lady Byron entirely misunderstood Byron's erratic but not unamiable character. Thus Mr. Harness, while tender as a woman, was also manly in defence of what he believed to be the truth.

During the last three years of his life, Mr. Harness suffered from a visible diminution of strength, and his death was occasioned by a fall while descending the stone staircase of the Deanery of Battle where he was on a visit, from the effect of which accident he expired almost instantaneously, in November 1869. He was then in his 80th year. Mr. Harness was never married, and lived to the close of his life with his sister, to whom he was devotedly attached.

The church in Regent Square has had for its able minister Dr. Nolan for several years. He is an earnest, zealous, parochial clergyman and is also an eloquent preacher.

Fifty years ago, the extraordinary popularity of the Rev. Edward Irving was the subject of remark in almost every class of Society. The Caledonian Church in Cross Street, Hatton Garden was besieged by multitudes of persons of whom but a limited number could gain admittance. The titled and the wealthy were thus attracted, and amongst them was Mr. Henry Drummond the banker, who continued under all circumstances the friend and follower of Mr. Irving.

The National Scotch Church in Regent Square owes its origin to Mr. Irving's popularity, for the Presbytery were induced to erect a more commodious building so as to admit of the accommodation of the overwhelming number of persons who Sunday after Sunday were necessarily excluded from the church in Hatton Garden. It was indeed, as Mr. Irving on a subsequent and memorable occasion said, "a church built very much on the credit of my own name."

The foundation stone was laid on 1st July 1824, with great ceremony, and under most distinguished patronage, the Duke of Cambridge having engaged to be present for that purpose. The Earl of Breadalbane, however, officiated in consequence of the indisposition of his Royal Highness. Mr. Irving delivered a suitable address to the 1,700 persons present, after a document containing his name as pastor, and the names of the elders, and a list of the subscribers had been consigned to the proper receptacle, the stone lowered, and the Earl had performed his part. A sumptuous dinner

was given afterwards at the Freemasons' Tavern. The building cost over £25,000, and was completed and opened for Divine worship in 1827. Upwards of 3,000 persons were present on the occasion although it was on a Friday morning. Mr. Irving read the 100th Psalm, which was sung most impressively. Then he offered the introductory prayer, and Dr. Chalmers delivered an eloquent discourse.

A short account of Mr. Irving's early life and preparation for what promised to be a long and useful career may be acceptable.

Edward Irving was born at Annan, a small town on the southernmost point of Scotland, on the 15th August 1792. His father was a tanner in somewhat prosperous circumstances. The son had in his early years found in a neighbouring farmhouse a copy of the "Ecclesiastical Polity"—a book that seems to have affected his subsequent character and career. In due course he was sent to the University of Edinburgh, and made such progress in the study of Mathematics that Professor Leslie's attention was attracted towards him, and previous to attaining his 17th year, he recommended the young student to the appointment of Mathematical Teacher in an Academy at Haddington. It was about this time Thomas Carlyle and he met. Writing in Fraser's Magazine, January 1835, Carlyle says, "The first time I saw Irving was six-and-twenty years ago, in his native town, Annan. He was fresh from Edinburgh, with college prizes [he had taken the degree of A.M.], high character and promise; he had come to see our schoolmaster, who had also been his. We heard of famed professors, of high matters, classical, mathematical—a whole wonderland of knowledge. Nothing but joy, health, hopefulness without end, looked out from the blooming young man." At eighteen years of age he was promoted to the rectorship of an academy at Kirkaldy, where he remained seven years, during which term he completed the probation required by the Church of Scotland for the ministry. Receiving no call to preach the gospel from his own countrymen, he resolved to become a missionary to the heathen. It was at this juncture that he received, one Saturday, an invitation with which he complied, to preach next day for Dr. Andrew Thompson, of Edinburgh. Dr. Chalmers was amongst the congregation, and being desirous of engaging an assistant minister, he ultimately requested his immediate presence in Glasgow, which led to his being ap-

pointed to St. John's. After three years' labour there, he was invited to London. On the day before the Christmas of 1821, he came up to this city, so he wrote, "to make trial and proof of my gifts before the remnant of the congregation" of the almost deserted Caledonian Church in Cross Street, Hatton Garden; and on the second Sunday of July 1822 he entered on his new ministry. Within a few months of his settlement, his preaching had created an unprecedented sensation. In the first quarter, "the seatholders had increased from fifty to fifteen hundred. A little later, and the rank and intellect of the land were crowding there, Sunday after Sunday. The Duke of York was amongst the number, and carried with him other members of the royal family. Brougham took Mackintosh, and Mackintosh, by repeating at a dinner table a beautiful sentence he had heard from Irving in prayer, drew Canning. The parliamentary leaders of both sides, and even the Tory premier, Lord Liverpool (much to Lord Eldon's horror)—the judges, and barristers of every degree—fashionable physicians and medical students—duchesses, noted beauties, city madams—clerics and dissenters—with men and women who rather followed the fashion than made particular pretensions to either intellect or religion—besieged the doors, and were jammed together in the aisles."

The biography of Edward Irving by Washington Wilks, from which the above passage is extracted, also describes the preacher, and quotes the various opinions expressed by the writers in the newspaper press of the day. Irving flattered no class of the people. He believed that the Christian Minister's duty was to reprove the sins and the vices of all classes. Such faithfulness necessarily called forth envy and detraction from the public press; and much ribaldry was then published.

But Mr. Irving maintained his extraordinary popularity while at the Church in Hatton Garden. Amongst his wealthy adherents, as before stated, was Mr. Henry Drummond the banker, who is described in the Memoir of the Brothers Haldane, as a gentleman whose "pleasing manners and aristocratic bearing, finely chiselled features and intellectual forehead, bespoke his breeding and intelligence; whilst in his acute and penetrating glance, wit, sarcasm, and the love of drollery, seemed to contend with earnestness, benevolence, and an ever-restless craving after novelty." Under the pressure of deep religious convictions, or at the impulse

of fervent religious zeal, he broke up his hunting establishment, sold the estate, and became the munificent, laborious propagandist of Evangelical Christianity among the misbelieving Christians of the Continent, and the unbelieving Jews of Europe and Asia. His friendship for Mr. Irving began shortly after the settlement of the latter in London. In the dedication of a volume of Occasional Discourses to Mr. Drummond, Irving addresses him as having "taken us poor despised interpreters of prophecy under your wing, and made the halls of your house like unto the ancient schools of the prophets."

This had reference to conferences held at Mr. Drummond's seat, Albury Park, Hants, at which about thirty clergymen, dissenting ministers and distinguished laymen discussed, amongst other subjects, that of Prophecy, which led Dr. Chalmers to express his fear "lest his prophecies, and the excessive length and weariness of his services, may unship him altogether; and I mean to write him seriously upon the subject." This was in 1827, and from that time, the fear of, Dr. Chalmers proved not groundless. As Mr. Wilkes says, "In the place of manly reasonings and conscience-touching appeals, he now offered to the people who continued to hang upon his lips, interminable expositions of the Apocalypse." In May 1828, he went to Edinburgh to deliver a course of lectures on the Book of Revelation. "He is drawing," writes Dr. Chalmers, "prodigious crowds." He again expresses his fears as to the result, though acknowledging that "there is power and richness, and gleams of exquisite beauty, but withal a mysticism and extreme allegorization, which I am sure must be pernicious to the general cause. This is the impression of every clergyman I have met."

It is not the purpose of the compiler of this brief sketch to do more than indicate the leading points in the character of Mr. Irving, and the extraordinary religious phenomena which he ultimately accepted. His mind was one of no ordinary character, and the mysticism to which Dr. Chalmers referred which was due to Coleridge, "England's poet-sage, the most imaginative and accomplished philosopher that had yet appeared;" in conjunction with his studies of the Book of the Revelation of St. John the Divine, took him into the regions of poetry, and away from the practical common-place life of a London pastor. His sermon for the London Missionary Society was preached at Tottenham Court Chapel on May

14th 1824, to a crowded congregation—hundreds seeking admission in vain—which induced him to publish it, after twelve months had elapsed. "Such was the length of the discourse, that twice he paused while the congregation sang portions of a hymn. Yet the oration rivetted attention to the end." When published it was dedicated to Samuel Taylor Coleridge, whom he declared to have been more profitable to his faith in orthodox doctrine, to his spiritual understanding of the word of God, and to his right conception of the Christian Church, than any or all the men with whom he had entertained friendship and conversation. He claims him as his "wise and generous teacher," who had "helped him in the way of truth," and his published sermon he offered to him as the first-fruits of his mind since it received a new impulse towards truth, and a "new insight into its depths;" as the "offering of a heart which loves your heart, and of a mind which looks up with reverence to your mind." The sermon was a pleading for the sending forth of missionaries after the Apostolic order: he said that he felt that he was pleading "the cause of Divine power and truth, which is hindered from descending to tabernacle with mortals only by our low-thoughted cares and worldly occupations. Martha, who was burdened with many things, is the genius of the human race; Mary who had chosen the one thing needful, is the genius of the missionary band, who, not out of the greatness of their grief, but the greatness of their love, have become careless of all those things, save that good part which shall not be taken from them."

Irving gave great offence to the religious leaders of his day: they mistook his exalted estimate of what should be the character of the missionary, as a stricture on missionaries in general, and they charged him with an attempt to lower the credit of missionary undertakings, and as "unwittingly to give the sanction of his popular name to all the covetous reserves of the human heart," as is declared in the Evangelical Magazine for June 1824.

"The dedicatory letter to Coleridge introduces us to that 'old man eloquent,' who now sat on Highgate Hill, in the asylum of reverent friendship, discoursing of all highest themes with garrulous copiousness, but amazing brilliancy and profundity—and to that group of listening disciples, which comprised, with Irving, John Sterling, and his two biographers, Hare and Carlyle; Maurice and Trench, Mill

and Buller—all future rulers in the spirit world. ‘The constant gist of his discourse,’ says Carlyle of Coleridge, ‘was lamentation over the sunk condition of the world; which he recognised to be given up to atheism and materialism, full of mere sordid disbeliefs, mispursuits and misresults. All science had become mechanical; the science not of men, but of a kind of human beavers. Churches themselves had died away into a godless mechanical condition, and stood there as mere Cases of Articles, mere forms of churches; like the dried carcases of once swift camels, which you find left withering in the thirst of the universal desert—ghastly portents for the present, beneficent ships of the deserts no more.’ Thus Coleridge’s lament over a Christian Church would deepen Irving’s native disdain of contemporary conditions. Coleridge’s transcendental methods of restoring the Divine life to human forms, would quicken Irving’s inextinguishable hopefulness and love He would preach the gospel of universal reconciliation, and paint the Millenium not of a sect but of the world, and Irving would go away feeling ‘a new impulse towards truth, a new insight into its depths.’”

The cry of “Heretic” was raised against Irving in consequence of a sermon he preached on “Our Lord’s human nature.” His opponents detected the doctrine of the “sinful humanity of Christ,” while Irving said, “The point at issue is simply this—Whether Christ’s flesh had the grace of sinlessness and incorruption from its proper nature, or from the indwelling of the Holy Ghost. I say the latter.” Pitiable as it may seem, says Mr. Wilks, on this scarcely appreciable diversity of belief, volumes were to be written, and a fierce warfare of three years maintained; ending in poor Irving’s censure by the Presbytery of London, expulsion from the noble edifice reared by his friends—the beautiful sanctuary in which, as he touchingly said, he had “baptised and buried his babes”—and even excommunication from the loved and extolled church of his fatherland!

In the spring of 1830 commenced the extraordinary manifestation of “the Unknown Tongues.” It did not, however, originate in Mr. Irving’s congregation, but with some ladies resident in Port Glasgow. In his Missionary Oration, Mr. Irving hinted his belief that neither the fourfold ministry nor the spiritual gifts of the apostolic age were peculiar thereto; but had lapsed through the unfaithfulness of the Church. When he heard of Scottish women speaking as

did the Twelve on the day of Pentecost, he despatched an elder to inquire into the matter, who brought back a good report; the tongues of flame the elder found on his return sitting on his own wife and daughters. For some time only in private was the "gift" invited to manifest itself. No imposture was detected. Meetings for prayer were held in the autumn as early as half-past six every morning, at the church in Regent Square, which were numerous attended, and one brother from whom the "gift" burst forth with an astonishing and terrible crash, suddenly was followed by short sentences in English of pious and prophetic expressions in a tone of power and authority. In the course of these utterances, the pestilence which invaded this land in the following summer was distinctly predicted by him as a Divine judgment. This "brother" was thenceforward regarded as "the mouth of the congregation," and for some time he daily forewarned and admonished them. On Saturday, October 15, after an exposition by Mr. Irving of the apostolic injunction that women should keep silence in the church, three sisters of the family of the elder who had gone to Port Glasgow, spoke as prophetesses. The next day (Sunday) another "sister" burst forth in the open congregation, with an utterance in the "tongue." Mr. Irving calmed the fifteen hundred or two thousand people that had risen from their seats in alarm, and expounded the 14th chapter of the 1st epistle to the Corinthians as explanatory of the occurrence. In the evening a "brother" produced even greater excitement than the morning speaker: and in the course of a week all London was talking of this new phase in the career of its once favourite preacher.

When Mr. Irving was tried before the Presbytery of London in April 1832 on the charge of heresy, he defended himself as the "minister of Jesus" and not as minister of any assembly. (He and the synod of his church had quietly withdrawn from the Presbytery some two years before, and the General Assembly had distinctly ruled that it could not exercise authority beyond the Tweed.) On May 2nd, the "defender" made a second speech in his defence, and with such confidence in his own rectitude, and eloquence as to make it appear that *he* was sitting in judgment, but the court decided unanimously—that "the Rev. Edward Irving had rendered himself unfit to remain the minister" of the Caledonian Church, Regent Square, "and ought to be removed

therefrom in pursuance of the conditions of the trust-deed of the said church."

Nearly twelve months after this, Mr. Irving was tried before the Presbytery of his native town on the charge of heresy. Groups of people had formerly run to meet their illustrious townsman, for his visits to his father's house had always "made the place like a fair; but never had the tanner's son drawn thither such a concourse as on that day." A similar scene at the trial was enacted as had been witnessed in London, with a like result. He was formally and finally cut off from the ministry of the Scottish Church. But he, the next day, preached under the canopy of Heaven to immense multitudes in the market-place and the wayside. "At this day, the ploughman will stop in the furrow, within sight, perhaps, of a covenanter's grave, or the poet's home, to tell the sojourner how he heard 'Doctor Irving' preach from a cart—how he shook his little Bible at the Kirk—and how there has been no man like him for preaching the gospel to the poor."

Thus ejected from their church, Mr. Irving and his followers, in 1832, occupied, first, the building in Gray's Inn Road which was built originally for a horse bazaar.

The ministrations of Mr. Irving were continued there for a few months, till about October, when the New Church removed to the building in Newman-street, Oxford-street, erected by the sons of Benjamin West, for the exhibition of their father's paintings, and then known as West's Picture Gallery, now as Cambridge Hall. "The furniture of the building seemed to anticipate a new ritual and polity. It contained neither altar nor pulpit; but at the upper end was a lofty semicircular platform, reached by a flight of steps. Round the hind part of this stage seats were fixed, and in front, looking to the audience, a chair and reading-desk for the pastor or 'angel,' as he was now commonly termed." On Christmas eve of the year 1832, "through the supernatural action of the Apostle alone, who had been so declared to be by prophesy at a prayer meeting, one previously called to be an evangelist was ordained; and on the following day, Christmas Day, through the concurrent action of the Apostle and the Prophet, the one calling for the ordination, the other effecting it, but both in manifest supernatural power, an Angel was ordained over the church at Albury." Three months later, Mr. Irving was deprived of his ministry in the Church of

Scotland. The prophetic voice in the church declared that he must not administer the sacraments, but confine himself to the work of a preacher or deacon. This he did; and after the lapse of a week or two, he was "called and ordained" Angel, or chief pastor of the church assembling in Newman-street. As Mr. Wilks says, "What surer proof can be given of Irving's profoundly sincere belief in the really divine character of these 'utterances'? It is held to be proof of a man's sincerity that he will suffer opprobrium and money loss, or other form of hardship, rather than unsay or keep silence." Here was the "spectacle of this 'man of haughty intellect and flattered vanity,' kneeling in the presence of the people he had created, to men suddenly from the obscure become notorious—and if not Heaven-inspired then silly fanatics or sillier knaves. Deeply seated in that big heart must have been the belief which could bow so lofty a head to a depth of submission derisive to the world!"

Mr. Wilks refers to the Newman-street ordination of Edward Irving as his Baptism for his Burial and Death; as truly it was. His public work was over. He was no more seen in the open places about the city; he no more claimed from press or pulpit the ear of the nation to whom his had been a voice that upbraided after it had ceased to charm. He removed with his family from the house in Judd-place, New Road, where many had enjoyed bounteous hospitality, and listened to remarkable colloquies, to the house of which the church was an appendage. His well known figure was rapidly changing, to the sorrow of all observers. His flesh became wan and flaccid; his raven hair, hoary as with extreme age. His eye gleamed with an unquiet light, and the hectic spot on his pale cheek betrayed the fire burning at his heart. In the spring of 1834 he went to Edinburgh to a church to which he was deputed as a prophet. He returned, spent the summer in London, suffering, secluded and changing. Though rejected from the apostleship by reason of the sins of his mother church, he was yet to be a prophet unto her, and was again deputed to his native land. He set out in September alone. At Liverpool he was so ill, that he wrote his wife to join him there. They arrived at Glasgow, but were unable to proceed further. From the beginning of December he rose no more from his bed. He was sensible of the presence of his mother, his wife, his sister, and his father-in-law, the Rev. Mr. Martin, almost to the last

hour. The day before he died his wife read to him from the Psalms and Epistles. He murmured as if to himself, in the Hebrew tongue, 'The Lord is my shepherd,' and he was heard to say—'If I die, I die to the Lord; living and dying I 'am the Lord's.' On Monday, December 8th, 1834, he passed away, in his 42nd year. He was buried in the crypt of Glasgow Cathedral, and followed to his grave and mourned even by the ministers of the Church that had cast him out of its communion!"

The successor of such a minister as the eloquent Edward Irving would necessarily be at considerable disadvantage, unless he possessed abilities with which to be worthily put in competition. Several candidates successively occupied the pulpit of the church in Regent Square, but for some years there was but a small remnant of the once overflowing congregation. On the selection and settlement, however, of Dr. James Hamilton, in 1841, the fine church was again filled, and there was soon a revival of all those works of an educational and benevolent character which almost invariably result from an "earnest ministry."

When Dr. Hamilton entered upon his new sphere in London, he was but in his twenty-seventh year. He had been educated at Glasgow; then appointed to Abernethy, and afterwards to Edinburgh, where, after a short ministry, he was unanimously elected the successor of the gifted Edward Irving. For twenty-six years he pursued an unvarying course of usefulness, teaching by his voice and also by his pen. His writings, though not profound, were full of beautiful thoughts, and had much individuality in them, especially those addressed to the humbler classes. His "Happy Home" is an example of simple and beautiful writing. His preaching abounded with illustrations calculated to impress the heart as well as to inform the mind. His sympathy with and labours for the poor have been already noticed in the account of the Somers Town mission which he originated. When his ministry on earth came to an end, in the year 1867, many were the tributes paid to his worth. Mr. Harrison, of Park Chapel, said, that the oldest deacon of Dr. Hamilton's Church (a venerable man who had been deacon also to Edward Irving) told him that he had been trying to call to mind one action of his that could be censured during the twenty-six years he had known him so intimately as their pastor, and he could not remember one. Dr. Candlish preached a

funeral sermon in the Church in Regent Square, and he delivered a message from Dr. Hamilton entrusted to him just before his death, "to the Session and the Congregation—to some by name, and many more. If any inquire the ground of my confidence, it is not that I have been a minister of the Gospel, or have been kept from some sins; for I feel utterly unworthy. My hope is in the mercy of God, through Jesus Christ, and in that blood which cleanseth from all sin. And I wish to go into God's presence as the rest have gone—a sinner saved by grace,—a sinner saved by grace." "That," said Dr. Candlish, "is his latest message to you; lay it solemnly to heart, as I desire to lay it to heart myself." Of his mental endowments, Dr. Candlish spoke as follows: "Gifted originally with an extraordinary combination of mind and heart, he had qualities any one of which must have made another man distinguished. Of an even temperament, ready wit, a keen sense of humour, a quick perception of beauty, a correct and capacious memory, he had an order of arrangement and a power of speech not often found in any one man. Need I speak of his manly disposition, or of his warmheartedness, is generosity, his wide sympathy, or of the elevated tone of happy charity which won the admiration and esteem of everyone? His presence made sunshine amongst you. All miss him, and all feel that at such a time as this such a man can ill be spared, for he was indeed, to use our poet's words, 'a rare man.'"

Dr. Hamilton had never viewed the subject of death with feelings of gloom. A few years before his death when in Germany, he saw a funeral procession passing through a country village, and a hymn was being sung (not one of gloom or sadness, but of joy) in accordance with their custom: he then translated it; and it was sung at his own funeral service in Regent-square Church. His remains were interred in Highgate Cemetery, and were followed by a vast number of friends.

The Church was again for a short time without a pastor; but the Rev. Oswald Dykes was at length elected, and has already proved himself to be a worthy successor of the eminent men whose characters and labours have rendered the Scotch Church in Regent Square celebrated in the metropolis.

CHAPTER XIII.

THE FOUNDLING HOSPITAL—LAMB'S CONDUIT; LAMB'S CHAPEL: THE
REMOVAL TO ISLINGTON.

AT the beginning of the present century, the Foundling Hospital stood alone in "Lamb's Conduit Fields, as one of the monuments of the piety and well-intentioned thoughtful care of our forefathers. The original object of its establishment, as stated in the Royal Charter granted in 1739, was "for the reception, maintenance, and education of deserted children, after the example of France, Holland, and other Christian countries."

Attention had been frequently called by public writers, such as Addison, and others before him, to the fact that no provision had been made for "foundlings, or for those children who, through want of such a provision," were conveyed, as Shakspere wrote, to "some place where chance might nurse or end them." Poor wretches, that for their "mothers' fault were thus exposed to loss and what might follow." Many worthy persons were at length moved with compassion at the sight of innocent children who were exposed daily to misery and death. Many infants were thus murdered by their mothers to avoid their own exposure and ruin; and, as Addison said, "scarce an assizes was held where some unhappy wretch was not executed for the murder of a child."

The first attempts in the reign of Queen Anne with the benevolent object of saving some of these poor innocents were met with opposition, on the ground that such an undertaking would be an encouragement to vice, by providing a too easy means for the support of illegitimate children. Money, however, was collected by means of legacies and subscriptions; but not until Captain Coram took up the cause did the scheme assume a tangible shape. This benevolent man was the master of a trading vessel, and while following his vocation he had observed between Rotherhithe and London

the number of helpless infants exposed and left to perish. He entered heartily into the project of providing a place of refuge for all such. He persevered for seventeen years, and at last obtained the signature of many of the most eminent ladies and gentlemen to a memorial to the King, George II., who granted the charter, authorising the Governors to purchase real estates, not exceeding £4,000 per annum. The charter is dated 17th October 1739, and a corporation was appointed, including John Duke of Bedford, and several Peers, the Master of the Rolls, the Speaker of the House of Commons, the Attorney General, the Solicitor General and Captain Coram. The Captain had the satisfaction of seeing the first home for deserted infants opened on 26th October 1740, at a house in Hatton Garden. A notice was placed on the door the day previous to opening, stating that—"To-morrow, at eight o'clock in the evening, this house will be opened for the reception of twenty children, under the following regulations. No child exceeding the age of two months will be taken in, nor such as have the evil, leprosy, or diseases of like nature. The person who brings a child is to come at the outward door and ring a bell at the inward door, and not to go away until the child is returned, or notice given of its reception; but no questions whatever will be asked of any person bringing a child, nor shall any servant of the house presume to endeavour to discover who such person is, on pain of being discharged. All persons who bring children are requested to affix on such child some particular writing, or other distinguishing mark or token, so that the children may be known if hereafter necessary." The twenty children were soon forthcoming, and a notice appeared on the door—"The house is full"—to the disappointment and dismay of the crowd outside.

It was found necessary to alter the mode of admission, for the scenes which were enacted of mothers fighting and struggling to get in the front that they might obtain an entrance into the outward door, became a disgrace and a nuisance in Hatton Garden. The strongest succeeded in getting rid of their children, but many infants in the contest got seriously injured. Thus the demands for the admission of infants were so overwhelming, that a larger building became necessary, and additional funds were solicited and obtained. The estate called the Lamb's Conduit Fields was purchased of the Earl of Salisbury, in 1741, for the sum of £5,500. The Earl would

not sell a part of the estate, so the Governors of the Charity were obliged to purchase the whole, perhaps thinking at the time that they were not treated with consideration: but the surplus land has proved to be a source of support and ultimate enrichment of the Hospital.

The western wing of the present Hospital was opened in 1745. The other portions soon afterwards arose, and in 1747 the chapel was commenced. George II. contributed £3,000, and other subscriptions were given. The governors were also encouraged by Thomas Emerson, Esq., a late governor, to undertake the east wing, in which the girls could be kept separate from the boys. At his decease, he left the residue of his estate, upwards of £11,000, to this Hospital. The celebrated composer Handel gave the large profits from a performance of his music, and the performance of his *Messiah* in the chapel for several years, under his own superintendence, obtained £7,000 for the charity. He also gave the fine organ, and when he performed on it he drew great audiences, and thus added greatly to the funds. The altar-piece is by Benjamin West, the subject being an illustration of the text "Except ye become as little children." The musical services, which were commenced at the suggestion of Handel, are to the present day one great means of maintaining crowded congregations on Sunday, a small contribution being required for the funds of the charity.

When Captain Thomas Coram died, in the 84th year of his age, on 29th March 1751, "poor in worldly estate, yet rich in good works," he was buried, at his own desire, as stated in a monumental inscription in the Hospital Chapel, "in the vault underneath this chapel (the first there deposited) at the east end thereof, many of the Governors and other gentlemen attending the funeral to do honour to his memory." The inscription further states that he was "a man eminent in that most eminent virtue, the love of mankind; little attentive to his private fortune, and refusing many opportunities of increasing it, his time and thoughts were continually employed in endeavours to promote the public happiness, both in this kingdom and elsewhere, particularly in the colonies of North America; and his endeavours were many times crowned with the desired success. His unwearied solicitation for above seventeen years together (which would have baffled the patience and industry of any man less zealous in doing good) obtained at length the Charter of

the Incorporation for the maintenance and education of exposed and deserted young children, by which many thousands of lives may be preserved to the public, and employed in a frugal and honest course of industry." The application of the moral of such a life is then added: "Reader, Thy actions will show whether thou art sincere in the praises thou mayest bestow on him: And if thou has virtue enough to commend his Virtues, forget not to add also the imitation of them."

A well executed statue of Captain Coram was erected a few years since, and placed in the centre of the entrance gates to the Hospital.

There are monumental inscriptions in the Chapel in memory of several former Governors; to Baron Charles Tenterden, who died in 1833, aged 45. To Sergeant Watson, in 1818, aged 59. One to Samuel Compton Cox, who was for 33 years Treasurer of the Hospital, and who died in 1839, aged 81, states that it was "In gratitude for his Christian care of the objects of the charity." Charles Pott, Vice President, and for 13 years Treasurer, was "taken to his rest in the 78th year of his age." John Heath, many years a Governor, died in 1830, aged 82; John Thomas, a Governor, in 1849, aged 88 years; James Kendle Browne, in 1854, aged 82 years; Sir Stephen Gaselee, in 1839, aged 76; and James Farrer, in 1846, in his 93rd year. Nearly all these were buried in the vault under the chapel.

James Frederick Pyne, who was for many years "the celebrated tenor singer of the Theatres Royal," was also for "upwards of 40 years a member of the choir of the Foundling Hospital, and musical instructor of the children of the same institution." He died Sept. 23, 1857, in the 73rd year of his age, much lamented.

Amongst the celebrated preachers at the Foundling Chapel was the Rev. John Hewlett, B.D., who, for 29 years was the Morning Preacher. The inscription to his memory states, that "In style he was forcible and clear; earnest in exhortation, and sound in doctrine. His mind was richly stored with ancient and modern literature, and his writings afford ample proofs of scientific and theological attainments." He died April 1844, aged 86.

Amongst eminent preachers who were appointed to preach on special occasions were Lawrence Sterne, in 1761; and the Rev. Sidney Smith at a later date.

A full length portrait of Captain Coram, in the girls'

dining room, was painted and presented to the Hospital by William Hogarth, who was one of its earliest Governors and Guardians. He also presented other pictures, and in other ways greatly assisted his friend the founder. Perhaps the gem of the collection is the "March to Finchley," in which is shown the "Adam and Eve," with the "King's Head," and Tottenham Court turnpike. Hogarth disposed of this picture by lottery; he gave some of the unsold tickets to the hospital, and one of them obtained the prize.

These and other pictures were shown to the public and became attractive; and out of that success grew the first Exhibition of the Royal Academy, in the Adelphi, in the year 1760. The painters often met at the hospital; the exhibition of their pictures drew daily crowds of spectators, in their splendid equipages; and a visit to the Foundling became the most fashionable morning lounge of the reign of George II. The grounds in front of the hospital were a fashionable promenade; and brocaded silks, gold headed canes, and laced three-cornered (Egham, Staines and Windsor) hats formed a gay bevy in Lamb's Conduit Fields. On the 21st of June, 1799, George III. here inspected the St. Pancras Volunteers.

From a balance sheet of the hospital accounts from October 17, 1739 (the date of the charter) to December 31, 1752, £28,419 had been received from benefactions, £32,798 from legacies, £6,106 for the chapel; annual subscriptions, and other sums enabled the trustees to meet a total expenditure in 12 years of £84,515. The charge for building the hospital and outbuildings was £22,072; the chapel had then cost £5,659. General expenses in town, £16,782; in the country, £11,343; clothing of the children, furniture, and other expenses made up a general total of £59,407. All the pictures and ornaments were presents to the hospital. The purchase of £19,000 stock in bank annuities cost £16,996; the lands and houses purchased of the Earl of Salisbury, including repairs, cost £7,341, and other items made up the balance.

From March 25, 1741, to December 31, 1752, the number of children received had been 1,040; of that number 471 had died; four had been returned to their parents; eight apprenticed; the remainder being in the country and in the hospital.

The governors at that time thought it prudent to limit the

number of children taken in. "However," it was stated, by a public writer, in 1757, "as the good consequences which must accrue to the public by taking in greater numbers, were so apparent, the wisdom of Parliament gave their generous assistance, to enable this hospital to be a general receptacle of all children which may be abandoned and deserted."

Parliament voted in the year 1756, £10,000 "for enabling the governors and guardians of the hospital for the maintenance and education of exposed and deserted children, to receive *all* such children, under a certain age to be by them limited, as shall be brought to the said hospital before January 1, 1758, and to enable them to continue to carry into execution the good purposes for which they were incorporated."

The next session the governors had to furnish the House of Commons with an "account of how the money granted had been expended;" that account was, upon motion read, "and Mr. Chancellor of the Exchequer (by his Majesty's command) acquainted the House, that his Majesty recommended the further care of the said charity to the consideration of the House." The House that year (1757) voted £30,000.

This sanction by Parliament for the general admission of children, led to the establishment of country hospitals, &c. A basket was hung at the gate of the hospital in London, into which the children were deposited by the mother, who rang the bell and departed, never afterwards, it might be, to see or recognise her child!

In 1757, printed bills were posted in the streets apprising the public of their privilege. The consequences were lamentable. This easy way of disposing of illegitimate offspring increased the evils the benevolent promoters had laboured to remove; and from the want of means of rearing so many children the greater number died. Of 14,934 children received in three years and ten months, 10,389 perished from the inability to find nurses to rear them! Children were brought from all parts of the country; one woman undertook the carrying of children to the hospital at so much per head. The poor infants left were sometimes quite naked in the basket. Parliament, "in its wisdom" at last was compelled to interfere, and by an Act passed in 1760, repealed the provision relating to indiscriminate admission. This ill-judged experiment cost no less a sum than £549,796 to the country, and considerably aggravated the evil it was

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intended to mitigate or remove. The governors then adopted a no less objectionable mode, of payment of £100 on the reception of the infants; this was not abolished, however, till the year 1801.

The institution ceased to be a hospital for foundlings in 1760, while the name has been retained, so that much misapprehension exists in the public mind as to its real character.

"Time was," the lamented Charles Dickens wrote, in 1867, in "No Thoroughfare," "when the Foundlings were received without question in a cradle at the gate. Time is, when inquiries are made respecting them, and they are taken as by favour from the mothers who relinquish all natural knowledge of them and claim to them for evermore."

It is necessary as a claim for admission now, that the children be illegitimate, except the father be a soldier or sailor killed in the service of his country; the mother must have borne a good character previous to her misfortune; she must also be poor, and have no relations able or willing to maintain her child. The main object, the Trustees state, is to "hide the shame of the mother, as well as to preserve the life of the child;" and they dismiss her from the hospital with the injunction to "sin no more."

The day after the children are received, they are baptised, and a christian and surname (not the child's *sirename*) bestowed. Being infants of not more than two months old, they are then sent to one of the two stations either in East Peckham in Kent, or Chertsey in Surrey. The nurses who receive them are paid 3s. 6d. a week for each child, and a gratuity of 10s. 6d. at the end of the first year if the infant appears to have been carefully reared. The nurses are in the condition, generally, of poor cottagers; and as a rule they perform their duties creditably. It is said that a mutual attachment is invariably formed between children and nurses, and when the time for the final separation of the temporary tie arrives and the child is removed to London, it then suffers its first real sorrow. Very similar rules are observed to those in orphan asylums; when the children are of the age to be apprenticed, in the case of boys, premiums of £5 or £10 are paid; and the girls are put to service under strict supervision. Once in every year a meeting is held of the apprentices, and other means are taken to retain the home ties and sympathies as long as possible.

In the "analysis of the expenditure" for the year ending

31st December 1871, the peculiar character of the institution is pointed out; one material fact being that the children are admitted at an age when it is impossible to determine the state of their physical or mental endowments; "consequently the Hospital is burdened as they grow up with objects *out of sight*; thus, for instance, there were maintained, in 1871, out of the walls, eight adults who are either idiotic, deformed, or otherwise unfit for service or labour. In former years, the number of this class maintained by the Hospital was much larger." There is a Benevolent Fund for this purpose which has partially relieved the Hospital of late years of this burden.

During the year 1872, 554 children were maintained: 352 were in the Hospital on 31st December 1871; at nurse in the country, 141; while 1 had been restored to his mother; 1 died in the house, and 16 in the country; 34 had been apprenticed; and besides 9 imbecile adults, of whom 1 had died, there were added during the year, 51, their average age being about four months. It is stated also that "about one half of the infants, when admitted, were in a sickly, if not a diseased state."

To maintain this large family cost £10,823 19s. 8d., which divided by 491, the average number on the establishment in 1871, gives £22 0s. 11½d. per head. The extraneous expenditure was £578 1s. 5d. for premiums for apprentices, outfits, and gratuities.

The actual income from rents of the Hospital Estates was £5,467 13s. 1d.; from dividends on Bank Stock, £5,082 19s. 9d.; from pew-rents at Chapel, £829 3s., and contributions at the chapel doors, £999 6s. 2d., from which is deducted £1,093 3s. 4d. for salaries of clergy, organist, singers and attendants; the total income being £11,868 4s. 10d. Thus half the revenue is derived from the ground rental of the estate, which is covered with squares and buildings, and at the present time produces an annual income nearly equal to the original purchase-money.

In about twenty years the leases will fall in, and Sir C. Dilke stated in the House of Commons in July, 1872, that the estate would then probably be worth £100,000 a year. But Mr. Gregory, the present Treasurer of the Hospital, in reply, said that "they might realise an income of £50,000 a year, but not until a considerable time had elapsed." He also stated that the "Committee were contemplating a

scheme for the future management of the estate when the leases fell in."

In one sense the necessity for the continued existence of such an institution is a reproach to the morality of Christian England; but surely £50,000 a year will never be spent for such a purpose. A large portion might be applied, in the spirit of the excellent Founder,—“in endeavours to promote the Public Happiness both in this Kingdom and elsewhere,” by aiding virtuous poverty and Christian self-denial.

The estate on which the Foundling Hospital is built was originally called the Lamb's Conduit Estate, or Fields, from the name of the founder of the conduit there, William Lambe, who was born in Kent, and was “for some time a gentleman of the chappelle of King Henry the Eighth, and afterwards a Citizen and Clothworker of London,” as Stow informs us; and further adds—“Neere unto Holborne he founded a faire conduite and a standard with a cocke at Holborne Bridge, and the water was carried along in pipes of lead from the north fields more than two thousand yards, all at his own cost and charge, amounting to the sum of fifteen hundred pounds. These works were begun the six-and-twentieth day of March, 1557, and fully finished the 24th of August the same yeere. He gave also pails to one hundred and twenty poor women, wherewith to serve and carry this water as it ran out.”

In 1707, the conduit was described by Edward Hatton, in his “New View of London” as standing “somewhat above the north end of Red Lion-street, Holborn, in the fields (where now Lamb's Conduit-street is), and affording plenty of water, clear as crystal, which is chiefly used for drinking. It belongs to St. Sepulchre's parish, the fountain head being under a stone, marked S. S. P., in the vacant ground a little south of Ormond-street, whence the water comes in a drain to this conduit; and it runs thence in lead pipes (2000 yards long) to the conduit on Snow-hill, which has the figure of a Lamb upon it, denoting that its water comes from Lamb's Conduit.”

When the Foundling Hospital was erected the conduit was taken down, as we learn from the same authority, and the water conveyed to the east side of Red Lion-street, at the end (now Lamb's Conduit-street); an inscription stating the waters to be preserved “by building an arch over the same.”

Mr. J. Wykeham Archer discovered, in 1851, beneath a trap-door in the pavement of the Lamb-yard, a short flight of steps, a brick vault, and the covered well; and on the north wall of the next yard southward, this inscription cut in wood, over a recess now bricked up: "Lamb's Conduit, the property of the City of London. This pump is erected for the benefit of the Publick."

Mr. John Timbs says in his "Curiosities of London," "In the garden of the house, No. 30, East-street, Lamb's Conduit-street, is a pump and spring; and on the opposite wall a stone stating this to be the head of the spring Lamb's Conduit Water."

It is a remarkable fact that from the time of Jacob when he gave to the people that deep well in the Valley of Samaria, of the waters of which he "drank himself, and his children, and his cattle," down to almost our own day the people have been indebted to the benevolent forethought of individuals for the supply of water, one of the great necessities of health and even life itself. The conduits which formerly supplied the inhabitants of London were all rendered unnecessary (however invaluable at one time) by the introduction of the New River, and other similar sources of supply. The Londoners had no other means than by fetching their daily supply, or by paying men or women who carried it in pails suspended from a yoke. Hence the value of William Lambe's bequest of the pails to 120 poor "women wherewith to serve and carry this water."

When the New River Company were able, in 1608, to supply the metropolis, the various conduits and pipes were neglected, excepting Lambe's Conduit, and some few others. It was considered one of the most wonderful benefits the metropolis possessed, that the inhabitants should have water conveyed to their houses, with unfailing precision and regularity, for the expense to each house of only a few shillings a year. But it cost Sir Hugh Middleton a large fortune to effect this great boon. When his own resources were exhausted, he applied for aid to the citizens of London, but without success; he then applied to King James for his help to complete the good work. That assistance was granted, and the object attained; but Sir Hugh Middleton remained a poor man till near the close of his life, when at last the great work began to repay him. To individual benevolent enterprise, however, was due the constant and unfailing

benefit. The memory of good William Lambe will be likewise "for ever" preserved, not only for the supply of that water of which "Whosoever drinketh shall thirst again;" but in that he endowed the chapel or church of St. James in the Wall nigh Cripplegate, in trust to the Clothworkers' Company; and a sufficient sum to give every year to twelve poor men and women coats and gowns of frieze and other clothing besides shoes, on the four principal festivals of the year. "And lastly after the decease of the said William Lambe from time to time for evermore find an honest, virtuous and sad chaplain that shall in the forenoon of every Wednesday, every Friday, and every Sunday say Divine Service in the said chapel or church." If the devises and bequests should fail to be done "by the space of one whole year," then all the "lands and tenements with all and singular their appurtenances" were to become the property of "the President and Fellows of St. John's College of Oxford to the use of the poor scholars of the said College for ever."

In the years 1824, 1825, and 1826, "the old chapel of St. James having fallen into decay was pulled down, and a new one was erected in Wood-street Square, formerly Lambe's Court, and is hereinafter called Lambe's Chapel."

The following clause in an Act passed in the Session of 1872 states that, "by reason of the changes which have taken place in the City of London, there is no longer a resident population in the neighbourhood of Lambe's Chapel capable of receiving the benefits contemplated by the said William Lambe;" and the intentions of the said William Lambe in regard to the said chapel are at present frustrated, and the expense of keeping up the said chapel, and paying a chaplain to perform Divine Service therein is in fact uselessly incurred: And whereas, having regard to the spiritual destitution of many of the suburbs of London, it would be of great public advantage and in accordance as near as may be with the pious and charitable intentions of the said William Lambe, that instead of the said Lambe's Chapel as now existing a church should be built and endowed in one of such suburbs aforesaid." The Clothworkers' Company have therefore obtained powers by this Act to build and endow a church "within the limits of the ancient parish of Islington," and to endow at St. John's College, Oxford, a scholarship of £80 annually, as an equivalent for all their claim and interest under the will of William Lambe. The church is to contain five hundred free

sittings ; fifty of which are to be appropriated for the use of the poor and aged persons designed to be especially benefited by the founder. £4,000 at the least is to be spent on the erection of the church, and a residence is to be provided for the minister, which minister is to be nominated by the Cloth-workers' Company. The charitable gifts "to poor aged men and women, being impotent or lame, are to be continued," but with such modifications as are in accordance with the present day, "substituting blankets or other articles of warmth and comfort for the articles other than shoes directed to be given," so that the full value of £14 14s. shall be expended annually. The provisions of 12 July, 10th of Elizabeth, are to be observed in the new church as to attendance at Divine Service at stated times. The bequest of good William Lambe will therefore be observed in the spirit and almost in the letter.

"I pray you all that receive bread and pence,
To say the Lord's Prayer before ye go hence"—

is, however, required by the Founder, as inscribed on his monument in the Church of St. Faith, under St. Paul's Cathedral.

CHAPTER XIV.

LAMBE'S CONDUIT BATH—POWIS PLACE AND WELLS—BOLTON HOUSE—COLONNADE—RUSSELL INSTITUTION—LITTLE CORAM STREET—TAVISTOCK PLACE, AND FORMER INHABITANTS; WOBURN CHAPEL, AND REV. BAGNALL BAKER—BURTON CRESCENT; MAJOR CARTWRIGHT—JUDD STREET; HENRY HETHERINGTON—TAVISTOCK HOUSE—ST. PANCRAS NEW CHURCH—THE CATHEDRAL OF THE CATHOLIC APOSTOLIC CHURCH IN GORDON SQUARE.

THE water of Lambe's Conduit supplied the bath, known as "Lamb's Conduit Cold Bath" which was opened "for Ladies and Gentlemen" in 1785. It was then described as "large, cheerful, and commodious, and constantly supplied by the well-known and much-esteemed water of the Conduit, which continually flows into the bath, and fills it in a few hours; a safe and convenient place for bathing children. A careful and attentive guide for Ladies. Warm baths are constructing, and will be finished in a short time. Families may bathe on moderate terms."

Adjoining Lamb's Conduit Place westward was Powis Place, where, in 1754, the waters in Powis Wells were advertised as being "in their full perfection." They are described as "of a sweetening, diuretic, and gently purging quality," and were recommended by many eminent physicians and surgeons for the cure of various scorbutic and leprous disorders, "giddiness and obstinate head-aches; also in some rheumatic and paralytick cases. They are not only proper to be drank internally, but may be used externally by way of bathing or pumping upon the diseased part. Those who send for these waters are desired to take notice that the bottles are sealed upon the cork with the words *Powis Wells Water.*"

Inquiry in the neighbourhood as to the existence of these valuable waters was without result, except that "it must be the water of the pump in Queen Square." This pump (which

the "keeper" remembered for 17 years) is only accessible to the inhabitants who pay for a key. It was said to be "splendid water" by one who also knew Powis Place fifty years ago, when the inhabitants "mostly kept their carriages." There are still fine old trees in the gardens, but they will probably ere long be removed, for the increase of buildings. The new buildings for the "Hospital for Sick Children" in Great Ormond-street (of which the Princess of Wales laid the first stone on the 11th July 1872,) when completed will destroy the pleasant prospect of trees and gardens, and perhaps lead to the still further covering of the ground in front of the houses in Powis Place.

The tendency of the court and of the aristocracy being westward, a change in the class of inhabitants of Great Ormond-street and Powis Place has rendered this neighbourhood altogether dissimilar to what it was in 1754. There was then a communication from Powis Place with what was afterwards called Guildford-street; but there were no houses between those in Powis Place and Bolton House, which originally was a mansion surrounded by a garden, its western side being towards the "Duke of Bedford's Private Road," that road at the beginning of the present century being through the Lamb's Conduit Fields. Bolton House was at one time known as the residence of a notorious Lord Baltimore. The frontage of the mansion was then northwards, part of which may still be seen from Bolton Gardens. In later times, Mr. Justice Talfourd occupied it, but then three other houses had been joined to it, on that part of the garden adjoining Guildford-street. There were scenes of pleasure and revelry enacted here, which were suddenly terminated by the lamented death of Talfourd, whose last words on the Bench were memorable as a lamentation for the lack of sympathy between the rich and the poor, and of the intemperance of the latter class. Bolton House is now in the occupation of Mr. Bowen May, a wealthy solicitor.

The prospect from the back of the Foundling Hospital, for many years after its erection, was of quite a rural character. Old prints of the period of 1750 represent the Hospital as standing alone, which it did till the beginning of the present century, with fields extending towards Hampstead and Highgate; Islington and Old St. Pancras Churches being the only buildings then in view. The "sister hills," were prominent and pleasant objects in the background. Detached villas

were afterwards built, one of which is still remaining in Gray's Inn Road, at the end of "Upper North Place," while the date of the erection of that Place (1796) remains on the corner house. As buildings arose in the district, they were referred to in advertisements in newspapers of the period as being situated "over against the Foundling Hospital," &c. Some of those buildings, which now cover the once pleasant fields have historical and biographical memories associated with them, but most of them are fading away, either from want of interest to the present generation, or from the want of some permanent record of them.

Many interesting particulars respecting the Foundling Hospital Estate, once the Lambe's Conduit Fields, and the adjoining "Long Fields," might be related did space admit. All that can be here recorded will be but a brief allusion to some of them.

The Colonnade, one entrance to which is in Grenville-street, Brunswick Square, and the other in a narrow lane leading into Guildford-street, has the general appearance on one side of a mews. On the other side there is a line of small shops. The pavement is raised some three or four feet from the roadway. The upper floors extend over the pavement, thereby forming a covered way, which is supported by pillars, and underneath the pavement is a room or cellar, in some instances lighted by windows.

About forty years since, the rooms over one of those shops were converted into a library and reading-room, promoted principally by a Mrs. Read, who then resided in Grenville-street. At its opening, an address was delivered by Dr. Boott, and lectures were subsequently given by Dr. Roget, and other eminent men of the day. Mr. Reece Pemberton gave a characteristic lecture; Mr. Richard Chambers, a lecture on botany, in which he entered most enthusiastically into his subject, telling his audience where they could find specimens, many of which, then pleasant spots, are now built upon. The lectures of the Rev. W. J. Fox (then a very popular lecturer) were read by a member; but, perhaps, the most delighted, though overcrowded, audience was that which listened to a Miss Macarthy, of the Theatres Royal, who delineated the character of Lady Macbeth. There were concerts occasionally, and the management of the library and reading room (which also formed the lecture room) was in

the hands of the members, consisting mainly of the working classes, apprentices, &c., each of whom were introduced on the recommendation of two members. Without any pretentious claims, the institution was very beneficial in its character, for many years. The Colonnade is at the present time a somewhat squalid neighbourhood, having, like most others degenerated from its original condition.

On the taking down of Bedford House in the year 1799, by direction of Francis Duke of Bedford, buildings soon began to cover its site, as well as that of the Long Fields. The noble houses then being built in Russell-square and adjoining streets were calculated to attract, if not aristocratic, wealthy residents. This presumption induced the Duke's architect, Mr. James Burton, to provide an Assembly Room, as places of public resort were then so called. The Duke favoured the project by granting a lease of 98 years, at £10 a year ground rent, of land which had been "taken in exchange of the Foundling Hospital, and also part of the Duke's Private Road." The Duke died prematurely on 2nd March 1802, but his successor confirmed the grant. The building was opened according to the original design of Mr. Burton, in February 1804, and was called the "Russell Assembly Rooms." Balls, concerts, and billiards, however, proved to be a failure, and after three years' trial, it was resolved by the architect to form a literary institution similar to the Royal Institution in Albemarle-street. Circulating libraries at that time had spread throughout the nation, their origin being due to a bookseller named Batho, at a house, then No. 132, in the Strand; but literary institutions, now so general, were then rare. The projector of what was now to be called the "Russell Literary and Scientific Institution," had the assistance of Mr. James Scarlett (afterwards Lord Abinger) and several other legal gentlemen. It was a joint stock project, being carried out by means of shares. The shareholders met in April 1808, appointed trustees and officers, and framed rules. Dr. Nathaniel Highmore was the first librarian. The Duke of Gloucester was elected President and the Duke of Bedford and others vice-presidents. Lord Abinger, Sir Francis Romilly, Henry Hallam the Historian, Francis Horner, Dr. Mason Good, and many other distinguished men were also patrons and members. Mr. Burton ultimately disposed of his interest for £2,700. To the classified Catalogue of the Library, containing 17,000 volumes,

is added an account of the origin and progress of the institution, written by Mr. E. W. Brayley, F.R.S., then its secretary, which was published in 1849. A supplement was added in June 1869. Many presentations have been made of pictures, busts, &c.; but the most noticeable gift, is that by a former Duke of Bedford, of the large picture of "Xenophon, &c." painted by B. R. Haydon. It was won by his Grace in the lottery by which it was disposed of in 1836. John Galt was amongst the benefactors, and he was also an active member. It is stated by Mr. Brayley that the institution was "lit with gas in 1821." The exterior of the building is heavy, and the two pillared porticoes at either end are retained, but the baths to which they were entrances have long been disused, and in their stead wines and spirits are stored. The adjoining house, too, in which formerly resided the chief officer of the institution is now occupied by a wine merchant. The main objects, however, are still maintained. Twenty daily papers, the leading monthly and annual publications are supplied; a whist club meets on Wednesday and Saturday evenings, and the subscribers and proprietors have free admission to the lectures and musical evenings.

Little Coram-street, at the side of the institution, has greatly degenerated since the time when probably its shops were patronised by some of the inhabitants of the "Squares." Coram Place and Russell Place, originally tenanted by coachmen, ostlers, and other servants of the "carriage folks" in the neighbourhood, became of late years so densely crowded that the trustees of the Foundling Hospital estate were induced, for sanitary reasons, to pull down what might have become a fever den, in which more than three hundred families were herded together. Hence at the present time a large space of ground between Great Coram-street and Tavistock Place is awaiting the decision of the owners as to whether Peabody or other buildings, or schools are to be erected. If commodious and well-regulated dwellings suitable for the poor families thus temporarily ejected should take the room of the former squalid "Places," a great gain to the order and morality of the neighbourhood will necessarily be the result. It is understood that the charity by its charter cannot sell any portion of the estate, but the trustees might exchange when necessary, as in the case of a portion of the site of the Russell Institution.

By an archway at the end of Little Coram-street, Tavistock Place is entered. It is worthy of notice, for many distinguished persons were once residents here. The spreading plane tree at the corner facing the square is spoken of as having at one time birds' nests in its branches. That tree has the appearance of having been planted there previous to the house being built. At No. 32, lived Francis Douse, illustrator of *Shakspeare*; then it was occupied by John Galt, in his day a popular novelist, and at one time editor of the "*Courier*," which post he ultimately resigned rather than sacrifice his conscientious convictions. At No. 37, now occupied by Sir M. Digby Wyatt, Francis Baily, F.R.S., in an observatory in the garden, weighed the Earth, and calculated its bulk and figure. At No. 19, lived Sir Harris Nicolas, the Peerage antiquary. At No. 10, John Britton, a most industrious topographical author, and Mrs. Mary Ann Clarke (afterwards suffered to die in poverty), while mistress of the Duke of York, lived at No. 34.

Woburn Episcopal Chapel in this Place, was erected about the year 1811, and is noteworthy as being at one time the property of the Rev. Bagnall Baker. He ministered to a large and influential congregation here some thirty years since. Unhappily for him, he fell in with the views and practices advocated in the "*Tracts for the Times*," then called Puseyism, but which would have been more appropriately called Newmanism, as Dr. Newman's was the leading mind of the movement, and he proved his sincerity by following out his reasoning to its legitimate conclusion by entering the Romish Church.

Mr. Baker, with many others, was deceived by the apparent approval of his Diocesan; but when the laity made a determined stand against what were then viewed by them as Romanising practices, and it became necessary that official attention should be taken, Bishop Blomfield in a celebrated Charge on the subject, stated that he saw no objection to the candles being placed on the altar, only there was no necessity for lighting them in the day time! In similar style he referred to the whole question, instead of speaking with authority and decision, which many persons thought he ought to have done as a Protestant Bishop; thus he merely stated the case as viewed from both sides, and left each party to infer that it was right. Mr. Baker therefore followed his own convictions, but to his ruin, for he was made the especial

victim to the Bishop's concession to public opinion, which was then decidedly opposed to the threatened innovation on the accustomed mode of conducting Divine worship in the Established Church. Mr. Baker was accordingly suspended by the Bishop for two years from preaching in his diocese. A series of calamities followed this deprivation of his only means of temporal support: his two daughters died of fever; he sank into poverty; his mind gave way, and he at length ended his days in a lunatic asylum. Public opinion has greatly changed since that time, so that even the confessional is tolerated in some churches forming part of the supposed Protestant Reformed Church of England.

The curious in regard to theatrical memories will look with interest at the fishmonger's shop at the corner of Marchmont-street, as having been for many years the residence of Gattie, the original Morbleu in *Monsieur Tonson*; and the modern Liberal, who represents the Radical of former days, will also view with interest the house in Burton Crescent in which Major Cartwright lived for many years, and in which he died, in September 1824, in his 84th year. In the centre of the enclosure, immediately opposite the door of the house, is a bronze statue of this early Reformer, which was executed by Mr. Clarke, of Birmingham. The Major was valued by his contemporaries for his consistent advocacy of Liberal principles during a time when a corrupt political party had the ascendancy in Church and State; he was tenacious of what he believed to be right, but was with difficulty brought to co-operate with others of similar views. A man of unyielding principle, he would say, "I never concede anything to expediency." In private life he was a gentleman in the best sense of the term, and he left the world without having put it in the power of any man to say that during his long life he ever deviated from the most straightforward course. Dr. Cartwright, of Manchester, the inventor of the first model of the power-loom (afterwards perfected and brought into general use by Mr. Horrocks, of Stockport) was brother to Major Cartwright.

This crescent and the surrounding streets form but a portion of the thirty acres held in trust by the Skinners' Company on behalf of the schools at Tonbridge, in Kent, bequeathed in 1588 by Sir Andrew Judde, who was Lord Mayor of London in 1558. Those names have been applied to the streets on the estate while Mr. Burton has his

name commemorated in the crescent and street adjoining. Mr. Burton's lease was granted in 1807 for 99 years, at an annual ground rent of £2,500. The Crescent and Burton-street were designed for a superior class of tenants, but the contiguity of another class of tenements and of courts such as are still permitted to exist, has tended to change in some measure its character. Instead of being tenanted by a class of persons who needed the stables erected in the rear of their houses for their own horses and vehicles, many of the houses have become lodging-houses, and the stables are rented by cab proprietors and others.

In Burton-street is a small building which has been available for various objects since its erection. In 1834 Robert Owen lectured in it on Wednesday and Friday evenings, propounding his scheme for the regeneration of society by the abolition of all religions, which he thought stood in the way of the social elevation of the masses of the people! In an advertisement in the "Examiner" of that time it was stated, "It is well known that the views of Mr. Owen are opposed to all our present Institutions, and to almost everything that at present exists in society, and he invites all real lovers of truth to come forward and oppose him if he is wrong, or support him if he is right." After he had done with the building, the Jews set up a synagogue here. Then it was converted into a Free Church, accommodating nearly 300 persons, the expenses being met by the voluntary offerings of the congregation of St. Pancras Church, and now it belongs to the Roman Catholic Church of St. Aloysius, Somers Town, and is used as a school and mission house, and for the general missionary purposes of that body.

Henry Hetherington had a stationer's shop, for a few years before his death, in Judd-street. A motto was paraded at his funeral, stating that "He left the world better than he found it." This might have been true in a political sense, for he did something towards removing the "Taxes on Knowledge," which were considered to be oppressive in his day. But in some other respects the claim for well-doing could scarcely be maintained. When he had completed the term of his apprenticeship to Mr. Luke Hansard, the first Parliamentary Printer who bore that name, he was dismissed on the same day, objection being taken to his preferring talking and debating to working, the latter quality being considered by his master to be paramount. Hetherington,

however, became a master printer, and rendered himself conspicuous by his publication of "The Poor Man's Guardian," an unstamped and therefore an illegal newspaper, then. It claimed to be the protector of the rights of the poor and the oppressed, socially and politically, as implied by its title. It had a large sale at one time, and no doubt served to expose the impolicy of restrictive legislation. He was prosecuted and suffered imprisonment in 1833, but little commiseration was expressed by the legal press at the humiliation he was subjected to, in being in a ward in company with felons, and being denied the use of books and writing materials. At the time, too, he was in ill health, and yet he was not allowed comforts in bedding and clothing which his wife had taken him. The tactics of the Chartists (to which party Hetherington was attached) of disturbing meetings convened for specific purposes, was considered to be discreditable by all impartial persons. On one such occasion, a meeting had been called at the "Crown and Anchor," in the Strand, with the Marquis of Londonderry announced as chairman; but the Chartists got possession of the platform, out-voted the friends of the Marquis, voting into the chair Henry Hetherington, the "true friend of the people." The first speaker called upon was a young man, a compositor, who then delivered his maiden speech; he afterwards suffered imprisonment for his intemperate speeches, and ultimately settled down as a popular lecturer. The sense of political injustice which at that time prevailed amongst the industrial and labouring classes was aggravated by the seeming indifference of the ruling classes, but it has happily been removed by the abolition of many restrictive laws, and there is much less occasion now for such leaders as Henry Hetherington.

Returning to the "Duke's Private Road," near to the gate, is a private and somewhat secluded turning leading to a gateway. On the side of this gate is written "Russell House, Bedford House, Tavistock House." If a stranger were to be seeking the site of the celebrated Bedford House, in all probability he would be directed to this modern erection. And yet these more modern mansions have been rendered interesting from the fact of several noted persons having resided in them. Tavistock House was long the residence of James Perry, editor of the *Morning Chronicle*, during the time of the great success of that paper. After his decease, his very valuable collections of literature and art

were disposed of by public auction. The well-known poetess Eliza Cook also lived here when she left Greenhithe, Kent, on the death of Alderman Harmer. A still more celebrated author resided in Tavistock House, the lamented Charles Dickens, when he left Devonshire Terrace. Here he lived in the enjoyment of the society of his chosen friends, till his retirement to the long-desired house at Gad's Hill.

Passing the verandahed Maitland Villas, and the bow-windowed Woburn Villa, which are pretty and interesting residences, opposite Woburn Place, St. Pancras New Church claims attention. It was opened for Divine worship in the year 1822. The Architect, Mr. William Inwood, designed this building after the ancient Temple of Erectheus, at Athens, and it is said to be the first place of Christian worship erected in this country in the strictly Grecian style. At the eastern end of the church are two projecting wings, one a vestry-room, the other a registry office. The female figures, with inverted torches and pitchers in their hands, were executed by Mr. Rossi, and were copied from one of the figures brought from the Temple at Athens, which figure is placed in the Elgin Room of the British Museum. The steeple is from an Athenian model also, the Temple of the Wind, built by Pericles. Its elevation is 165 feet from the ground. The interior of the church is of much simplicity. Between each window there are monuments in memory of former inhabitants of the parish, which memorials in most instances are marked by chasteness and elegance of design. That to Dr. Kitchener is noteworthy, for though he is remembered principally as the author of the "Cook's Oracle," he possessed many other scientific acquirements, especially was he distinguished as a pleasing composer of music. The pulpit and reading desk are made of the ancient tree known as the Fairlop Oak. The association of ideas are somewhat incongruous, still the intrinsic value of the wood justifies its application, its grain being particularly beautiful, and it bears a high polish.

The planting of plane trees round the lawns on both sides of the building was a mark of good taste on the part of the previous vicar. The lawns are well kept, and from an artistic and natural point of view render this fine church an ornament to the neighbourhood.

In one of the houses (No. 48) in the opposite Euston Square lived many years the excellent Dr. James Hamilton, of the

Scotch Church, Regent Square, whose home was the resort of a wide circle of deeply attached friends. Next door (No. 49) the Rev. Thomas Judkin ended his days. His great popularity declined with his increasing infirmities. He was known as an artist and poet of some merit.

Turning round into Taviton-street, where have lived some well-known public and professional men and women, at the end is Gordon Square, which runs parallel with Tavistock Square. The date (1835) of this and the adjoining Woburn and Torrington Squares is denoted on the side of the gates which are in the streets leading to them. Certain vehicles only are admitted through them at stated times "during the pleasure of his Grace the Duke of Bedford."

The most striking object viewed from Torrington Square is the unfinished Cathedral in Gordon Square, built by the "Catholic Apostolic Church," which is the outgrowth of the followers of Edward Irving. The members of the Church so named, however, object to the term "Irvingites," which outsiders have agreed in calling them. They date their rise from the time of the revived "study of the prophetic Scriptures by pious men of all denominations" at Albury, where Mr. Henry Drummond had invited, amongst many others, the Rev. Edward Irving. In one of the recent tracts issued by this body of Christians ("Truths for our Days," No. VIII.) it is stated that "Those researches led to the startling conviction that the Church had entered upon the closing scene of the Dispensation; and that the apostasy had commenced which is to culminate in Antichrist, the man of sin, 'whom the Lord shall destroy with the brightness of His coming.'"

"It was shown," says the writer of this tract, "that God's ways are unchangeable, and that the ministries of Apostles, Prophets, Evangelists, and Pastors, given to the Church at the beginning, for her perfecting, must be restored ere that perfecting can be completed. Finally, the Lord designated by the word of prophecy certain men whom, in His purpose, He had set apart, and would send, as Apostles to the Church. . . The Lord has been pleased to revive His apostleship, as well as the three other original ministries; and he has done so, not that they may stand at the head of a sect, but that they may be channels of blessing to His whole Church. The churches which the Apostles have been compelled to organise are increasing in number. The members thereof worship God in the form appointed by Himself, pay Him tithe of

their increase, and receive His truth, the one doctrine communicated by Christ to His Apostles, and by them to His people. Standing in the strength of the anointing given them in the laying on of the Apostles' hands, they wait for the coming of the Lord, to which the Holy Ghost daily bears witness in their congregations, that *it is just at hand.*"

Such are the claims of this "Catholic Apostolic Church." The tract refers to "enemies who have assailed this Church publicly and privately; and it has also suffered from the rashness and want of wisdom of some who believed in it: but God prospered it, notwithstanding; and it has gone on increasing to this day."

On the expiration of the leases of the surrounding houses and buildings, no doubt the original idea of a grand Cathedral will be thoroughly carried out, and, architecturally viewed, this square will be rendered remarkable as the chief centre of attraction of the "Catholic Apostolic Church."

CHAPTER XV.

THE FORTIFICATIONS OF LONDON IN 1642 DURING THE CIVIL WARS—
SOUTHAMPTON (AFTERWARDS BEDFORD) HOUSE—MONTAGUE HOUSE
—FIELD OF THE FORTY FOOTSTEPS.

THE interesting historical associations connected with the neighbourhood of Russell Square, though not properly in the parish of St. Pancras, are in some measure attaching to the district, as Bedford and Montague Houses formed at one time its nearest southern boundary, and the Long Fields then included the estates of the Dukes of Bedford and Grafton. The boundary line of St. Pancras parish is now clearly defined, and the date (1821) is marked on the walls of houses in Woburn Place, which it crosses by the gardens of those to the south of Tavistock Square. Not many persons are now living who can remember the fields with their fencing in the Duke's Private Road. Fifty years have produced many changes, and for the better as respects the gardens of the squares in this part of the metropolis, which are exceedingly well kept, and contribute to cheer the senses and invigorate the bodies of the many toilers who daily pass by them. The flower show in Russell Square, and the playing of the Police brass band within the enclosure of Tavistock Square in the summer time, are evidences of social progress and refined taste unknown in the days when "pitched battles" were the chosen recreations of "the people," on the same spot.

In the troublous times of Charles I., in the year 1642, when the Parliament erected a line of fortified communication around London, consisting of a wall of earth-works and forts, there were two batteries and a breastwork at the back of the gardens of Southampton House, where now is Russell Square. There was a redoubt with two flanks near St. Giles's Pound, a small fort at the east end of Tyburn Road (Oxford-street); and a large fort, with four half bulwarks across the road at Wardour-street. The line of

fortifications was continued across Tybourne Brook (long since degraded into a sewer), another small bulwark being at the place called Oliver's Mount, now Mount-street; a large fort with four bulwarks at Hyde Park Corner; and a small redoubt and battery on Constitution Hill; a court of guard at Chelsea Turnpike; and a battery and breastwork in Tot-hill Fields. Crossing the Thames, there was a quadrant fort with four half bulwarks at Vauxhall; a fort with four half bulwarks at the Dog and Duck in St. George's Fields; a large fort with four bulwarks near the end of Blackman-street; a redoubt with four flanks near the Lock Hospital in Kent-street. Then, recrossing the Thames at Southwark, a bulwark and half was on the hill at the north end of Gravel-lane; then a hornwork near the windmill in White-chapel Road; other redoubts near Brick Lane, Hackney Road Shoreditch; and in Kingsland Road. Then, coming towards Islington, at Mountmill there was a battery and breastwork, also at St. John's-street end; a small redoubt near Islington Pound, a large fort with four half bulwarks at the New River Upper Pond, and a battery and breastwork on the hill near Battle Bridge east of Black Mary's Hole, so called from a black woman who lived in a hut near it, about 160 years ago; and thus the line of circumvallation at length reached South-ampton House, making a perfect circle of fortifications around London, 230 years since. A plan of the works is given in Harrison's History of London, which was published in 1777, copied from an old engraving. The inhabitants of London without distinction of rank or sex, engaged in the work of defence at the command of the Parliament. From "The Perfect Diurnal" of that period we learn that many thousands of men, women and servants assisted in the works, as did also many members of the Common Council, and other chief men of the city, and the Trained Bands, with spades, shovels, and pickaxes. The various trades, also, such as felt makers, cappers, shoemakers, and porters, many thousands in number, assisted in digging the trenches and raising the defences. Butler says in his "Hudibras" that the people—

"From ladies down to oyster-wenchies,
Laboured like pioneers in trenches."

The women, and even the ladies of rank and fortune, not only encouraged the men, but worked with their own hands. Lady Middlesex, Lady Foster, Lady Anne Walker, and Mrs. Dunch, says Timbs, in his "Curiosities of London," quoting

from Dr. Dash's Notes, "have been particularly celebrated for their activity."

Southampton House, above referred to, was the town residence of Lord Southampton. Its frontage was towards Southampton Square, which was built by his Lordship. His House occupied the whole of the north side, and the grounds extended as far as what is now Russell Square. Southampton Square is referred to by Evelyn, in 1665, as "a noble square or piazza; a little town, with good aire."

Lady Rachel Russell, daughter of Earl Southampton, dated her celebrated letters from Southampton House. The firm and noble conduct of this lady at the trial of her husband, Lord William Russell, when she took notes and gave him valuable assistance, deserves the greatest admiration. She has described the bitterness of their parting, in the most pathetic terms, and her subsequent correspondence is marked by a life-long grief for his loss. Lord William Russell was beheaded in Lincoln's-Inn-Fields on July 21, 1683, and Lady Rachel died at Southampton House in September 1723.

In 1720, Strype described the prospect of pleasant fields behind the houses and spacious gardens on the north side of Great Russell-street as extending as far as Hampstead and Highgate, "inasmuch as this place is esteemed the most healthful in London."

The parish of St. George Bloomsbury was separated from the parish of St. Giles-in-the-Fields, by the Act of 10 Anne c. 11, in the year 1712.

Southampton eventually became Bloomsbury Square, Southampton-street and Southampton Row alone retaining their names. Southampton House was changed to Bedford House as the residence of Francis Duke of Bedford.

In the year 1765 there were disturbances and riots among the weavers of Spitalfields, occasioned by the great injury they had sustained from the importation of foreign silks. Early in the spring a great body of them had presented a petition to the king, setting forth their grievances, and praying relief. In consequence a bill was brought in to promote the object they had in view, which passed the House of Commons, but was thrown out in the House of Peers. This rejection of their appeals greatly irritated the weavers, who met early in May in large numbers, and went in procession to St.

James's Palace, and obtained a promise from the king of all the relief in his power. A few days after, about 8,000 of them assembled in Moorfields, and paraded again to St. James's, where they renewed their requests, and received a favourable answer. Possessed, however, with an opinion that the good effect of their petition had been prevented by the Duke of Bedford, they went in a very riotous manner to Bloomsbury-square, with such threatenings of vengeance, that it was thought necessary to send a military force for his security. They dispersed for that night, but the next morning they assembled again, by beat of drum, in Spitalfields, to the number of near 50,000, and then proceeded to Westminster. Flags of various colours, and different kinds of French manufactures were carried before them by the women; the men wore red cockades with shreds of silks in their hats; and all joined in loading the mercers with the most severe reproaches. The passages to the House of Commons were cleared for the members by troops of the Horse and Foot Guards and Grenadiers, and on the weavers being informed that necessary steps would be taken for their advantage, they dispersed. The mercers agreed at a conference at their new Guildhall to countermand all their contracts for foreign goods, and instantly to set the journeymen to work. Though thus pacified, yet thinking these promises might be delusive, a body of them went once more to Bloomsbury-square, where they pulled down the posts, and a part of the wall before the Duke of Bedford's House. Parties of the horse and foot guards were sent there to suppress these outrages; but the mob became so regardless of this armed force that they tore up the pavement to supply themselves with stones to pelt the soldiers. Many of the latter were cut and wounded, and several of the people were trampled on by the horses. The houses of some of the silk-mercers were attacked, and windows broken, and for several days the guards were engaged before this disturbance was suppressed, and the assurance given of attention to the grievances of the Spitalfields weavers, and tranquillity was at last restored.

Bloomsbury Square will ever be memorable from its association with the "Riots of 1780." Lord Mansfield's house at the north-east corner was the especial object of the fury of the mob. His Lordship and Lady Mansfield were fortunate in making their escape out of the house; but the rioters, having taken out the furniture and books, set fire to them in

the square, and also fired the house. The library thus destroyed was one of the most valuable then known, especially in legal works, which were enriched with the notes of his lordship—the labour of his life—and impossible to be replaced. This senseless and wicked act was done while troops of soldiers were encamped in the gardens of Montague House close at hand.

Many eminent men once lived in this square, which the Grand Duke Cosmo was taken to see as one of the wonders of England. Richard Baxter lived here at the time of his persecution by Judge Jefferies. Sir Hans Sloane, the founder of the British Museum, lived on the south side, where he was visited by Dr. Franklin to see his curiosities. Here also lived Akenside, the author of "the Pleasures of the Imagination," and Sir Richard Steele, Dr. Radcliffe, Lord Ellenborough, and Isaac Disraeli, the father of the Right honourable Benjamin Disraeli, were also residents in this square.

Many of the houses have been rebuilt within the last few years, as the leases have fallen in. Two houses have been built on the site of that which was last occupied by the Homœopathic Hospital (which then retained its painted ceiling and staircase), on the south-east side, while that on the west still remains as a memorial of the past. The fine old spreading plane trees on that side are objects of interest, and are sure to claim the interest of strangers.

Adjoining the gardens of Southampton House were those of Montague House, which Evelyn describes in 1679, as "Mr. Mountague's new palace neere Bloomsbery, built somewhat after the French pavilion way," with ceilings painted by Verrio. It was burnt to the ground, through the carelessness of a servant "airing some goods by the fire," on January 19, 1686. It was then occupied by the Earl of Devonshire. Lady Rachel Russell, in one of her letters, describes the sparks and flames covering Southampton House, and filling the court. The loss was stated at £40,000, besides which Lord Devonshire's pictures, and plate of the value of £6,000, and furniture were destroyed. The mansion was rebuilt by Peter Paget, on the plan of a first-class French hotel, of red brick, with stone dressings, lofty domed centre, and pavilion-like wings. There was a spacious court-yard in front, enclosed with a high wall, within which was an Ionic colonnade. Old engravings have preserved to us its picturesque octangular lantern, with clock and cupola on the

principal entrance gate, and at each extremity of the front wall the square lanterns: and so it appeared for many years after it became the British Museum. That mansion was displaced by degrees, from the year 1845, and was at length entirely removed in 1852. By the powers of an Act of Parliament (26th of George II), Montague House was purchased, in 1753, of Lord Halifax for £10,250, and £12,873 were paid for its repair. The sum of £100,000 was raised for the purpose by lottery (a very common means formerly for meeting the expenditure of the State). To Sir Hans Sloane is due the origin of what has become our magnificent British Museum, by the offer of his collection to parliament for £20,000, though it cost him £50,000. The Museum was first opened to the public on the 15th January 1759.

The fields behind Bedford House were originally called the Long Fields; but in Strype's time were known as Southampton Fields. They were the resort, up to 1800, of a depraved class of the population who there fought pitched battles.

A legend of the period of the Duke of Monmouth's rebellion (1685) records that a mortal duel was fought in these fields by two brothers on account of a lady, who looked on; they fought so desperately as to destroy each other. Their footsteps were said to be imprinted so indelibly in the ground as to remain; and no grass grew over those forty footsteps. The story furnished the Misses Porter with the foundation of a novel called "Coming Out; or the Field of the Forty Footsteps." A Melodrama was also produced on the same subject at what was then called the Tottenham-street (now the Prince of Wales') Theatre. It would scarcely be expected that a grave historian like Dr. Southey should have seriously entertained such a story; but he relates in his "Commonplace Book" (second series, p. 21) a visit he made to the spot. He says, "We sought for near half an hour in vain. We could find no steps at all within a quarter of a mile, no, nor half a mile of Montague House. We were almost out of hope, when an honest man, who was at work, directed us to the next ground, adjoining to a pond. There we found what we sought, about three quarters of a mile north of Montague House, and 500 yards east of Tottenham Court Road (between Tavistock Square and Woburn Square.) The steps are of the size of a large human foot, about three inches deep, and lie nearly from north-east to south-west. We counted only seventy-six: but we were not

exact in counting. The place where one or both of the brothers are supposed to have fallen is still bare of grass. The labourer also showed us the bank where (the tradition is) the wretched woman sat to see the combat." Dr. Southey complied with the wish of a friend "to take a view of those wonderful marks of the Lord's hatred to duelling, called the Brothers' Steps," and having thus seen and described the spot, he adds his full confidence in the tradition of the indestructibility of the steps, even after ploughing up, and of the conclusions to be drawn from the circumstance.

Another authority, Joseph Moser, in one of his *Common-place Books* gives this account of the *footsteps*, just previous to their being built over. "June 16, 1800. Went into the fields at the back of Montague House, and there saw, for the last time, the forty footsteps. The building materials are there, ready to cover them from the sight of man. I counted more than forty, but they might be the footprints of the workmen" !

When Moser saw the spot in 1800 the Long Fields as they were once called lay waste and useless. Northwards were nursery grounds; the Toxophilite Society's grounds were north-west, and Bedford House with its lawns and magnificent lime-trees, to the south. At the north-east end of Upper Montague-street was the Field of Forty Footsteps, and at the east side of the square was Bolton House.

Bedford House, and its pleasant lawns and garden, like the forty footsteps, have long since disappeared; but the curious enquirer may trace their whereabouts. Bedford Place is about the centre of where the house and grounds were, and the distance from the statue of Charles James Fox in Bloomsbury Square to that of Francis Duke of Bedford in Russell Square will give an idea of their extent. It occupied, like Montague House, about seven acres. The fine statue of the Duke by Westmacott, in Russell Square, was erected in 1809.

CHAPTER XVI.

TOTTENHAM COURT MANOR; ITS FORMER CONDITION; HOW THE CHURCH LOST IT; A SEVENTY ACRE FARM ON IT TO LET IN 1708—"TOTTENHOE FAIR" AND ITS DEGRADING AMUSEMENTS; FAILURE OF ATTEMPTS TO SUPPRESS IT BY LAW—THE "KING'S CONCERT ROOMS," NOW PRINCE OF WALES'S THEATRE—WILLIAM HONE AND OTHERS' REMINISCENCES OF THE "ADAM AND EVE"—KING JOHN'S PALACE—THE RESERVOIR; TOLMER SQUARE CONGREGATIONAL CHURCH.

FROM Russell-square, south-westward, adjoining St. Giles's-in-the-Fields, is the commencement of the ancient manor of TOTHELE, or TOTTENHAM COURT. The land is described in Domesday Book as being then (800 years ago) "of four caracutes, but only seven parts in eight are cultivated;" it was but a rough estimate, however. The extent of the land which could be cultivated by means of one plough, which is explained as the measure of our forefathers' calculation called a caracute, would depend upon the machine itself as well as upon the capacity of the ploughman. A considerable portion of this land, too, was covered by forest. When surveyed by the Commonwealth Commissioners, about 600 years after the period when the first William made his inventory, it was found to consist of about 240 acres. The Conqueror ascertained that in this manor "there are four villeins and four cottars; wood and keep for 150 hogs, and about forty shillings per annum from the sale of herbage. Rental, £4." Two hundred years afterwards, in the first Edward's reign, the rent had been increased to £5. Neither the landowner nor the cottar could have possessed much money wealth then, and each cottar may have experienced some difficulty in paying what now seems but an insignificant rent for his cottage and land, seeing that he had to supply the lord of the manor's table with a certain quantity of eggs, butter, poultry, &c. The forty shillings from the sale of herbage might not have included that of wheat and

other grain. At that time wheat produced the sum of two shillings only per quarter; eggs were valued at twenty for a penny; a cow and a calf, nine or ten shillings; a lamb ten pence; a fat sheep, seventeen pence; and a hog, which is the only stock enumerated, the sum of five shillings; the annual produce, therefore, seeing that but seven parts in eight were cultivated, was then but of very small amount. The social condition of the four villeins was that of entire dependence on the will of their owners, and they were liable to be removed or disposed of like any of the hogs upon the manor.

The manor was originally prebendal to St. Paul's Cathedral and there is in existence a record of the prebendary, in 1343, consummating the lease with John De Caletton, who in the same year held a court-baron as lessee. In 1590, a lease for 99 years of the manor and palace was demised to Queen Elizabeth, and in 1639 a lease was granted to Charles I. In 1649, and during the Commonwealth, it was taken as Crown land, and sold to Ralph Harrison, for £3,318 3s. 11d. At the Restoration, in 1660, it again reverted to the Crown, but the next year it was surrendered by the profligate holder, Charles II., for a debt to Sir H. Wood. The lease next became the property of Isabella Countess of Arlington, from whom it was inherited by her son Charles Duke of Grafton. In 1768, the lease became vested in the Hon. Charles Fitzroy (afterwards Lord Southampton). The manner in which this church property was at that time surrendered will ever be regarded as discreditable to all parties concerned. In 1837, the "Morning Chronicle" made public the following particulars of the transaction, which is here copied from William Howitt's "Northern Heights." There may be errors of detail in the statement, as in regard to the extent of the manor, the "thousands of acres" being about 240 only, as before stated; but the main fact is too true.

"In the year 1768, the Duke of Grafton was Prime Minister. His brother, Mr. Fitzroy, was lessee of the manor and lordship of Tottenham, the property of the Dean and Chapter of St. Paul's, London. Dr. Richard Brown, the then prebendary of the stall of Tottenham, having pocketed the emolument attending the renewal of the lease, and there being little chance of any further advantages to him from the estate, readily listened to a proposal of Mr. Fitzroy for the purchase of the estate. The thing was agreed, and

the Duke of Grafton, with his great standing majority, quickly passed an Act through Parliament, in March 1768, diverting the estate, with all its rights, privileges and emoluments from the prebend, and conveyed the fee-simple entire and without reserve, to Mr. Charles Fitzroy and his heirs for ever. The Act states it to be with the consent of Richard Lord Bishop of London, and the privity of the Dean and Chapter of St. Paul's.

"Now what was, and where lay this estate, so readily detached from the Church? It commences at St. Giles's parish, extends some distance on the north side of Oxford-street, and in other directions embraces a large part of St. Pancras parish, Camden Town, and up to Highgate, including copses, woods, and grounds lying beside Highgate of great extent; and from its situation equal in value to any land round the metropolis. Very considerable buildings were at that time erected upon it, the ground was in great request for building on, and could thus be disposed of in leases at a considerable rate per *foot*. Mr. Fitzroy immediately settled £400 a year on Mrs. Fitzroy, secured on only twenty-three acres of this land, the estate consisting of some thousands of acres. Any one knowing the extent and situation of the property, now that a vast town of more than three miles in length exists upon it, must be aware of the astounding value of it at present.

"The full equivalent and compensation given to the Church for this princely estate was a rentcharge on it of £300 per annum, which, as £46 of it was receivable under the lease, makes the amount given for the fee-simple £254 per annum! The estate being thus secured, on the strength of it Mr. Fitzroy was raised to the peerage in 1780 by the title of Lord Southampton, by which name the estate is now known. Tottenham is kept out of view, and this Church plunder is probably all the title possesses."

The writer added, that at that time, on a moderate calculation, the Southampton family had received a million and a half sterling from the estate, the full equivalent paid being then only £17,784. He estimated also that in the Library of Lambeth Palace a set of Parliamentary surveys of Church land record many similar transactions. O, noble conservators of the "Poor Man's Church," is the comment of William Howitt.

Sixty years before the Bishop of London had thus im-

providently disposed of this property of the Church, its character and condition then may be learnt from an advertisement which appeared in the "Postman" for December 30, 1708. It may be reasonably concluded that if a seventy-acre farm was to be seen at so short a distance as a mile from London, the general character was that of an agricultural and rural district.

"At Tottenham Court, near St. Giles's, and within less than a mile of London, a very good Farm House, with out-houses, and above seventy acres of extraordinary good pastures and meadows, with all conveniences proper for a cowman, are to be let, together or in parcels, and there is dung ready to lay on. Enquire further at Mr. Bolton's, at the sign of the "Crown," in Tottenham Court aforesaid, or at Landon's Coffee-house, over against Somerset House, Strand."

Tottenham Court Road was a favourite resort of Londoners long before that time, as it led to the Old Manor House. We have a picture of its state in George Wither's "Brittain's Remembrancer," published in 1628, which no doubt gives a correct description of the manner in which the people then "took their pleasures."

"Which way soever from our Gates I went
I lately did behold with much content,
The fields bestrew'd with people all about ;
Some pacing homeward and some passing out ;
Some by the banks of Thame their pleasure taking,
Some Sullibibs among milk-maids making ;
With musique some upon the waters rowing ;
Some to the next adjoining Hamlets going,
And Hogsdone, Islington, and *Tothnam Court*,
For cakes and creame, had then no small resort."

In 1730, "Tothnam Court" continued to be a favourite rural resort of the inhabitants of the north west of the metropolis. It was a country road, with hawthorn hedges, and on each side were "good pastures" and pleasant meadows ; but even then its rural simplicity had become alloyed periodically ; hence the attempt to repress disorders which occasionally took place, as shown in what follows.

In the year 1727, the magistrates of Middlesex, assembled in quarter sessions at Hicks-Hall in St. John-street, were "informed that several common players of interludes have for several years used and accustomed to assemble and meet together at or near a certain place called Tottenhoe, alias Tottenhall, alias Tottenham Court, in the parish of St.

Pancras, and to erect booths, and to exhibit and act drolls, and use and exercise unlawful games and plays, whereby great numbers of his Majesty's subjects have been encouraged to assemble and meet together, and to commit riots and other misdemeanors, in breach of his Majesty's peace, and to the disturbance of the neighbourhood of that place." The magistrates therefore issued their proclamation that all such mischiefs and disorders were a violation of the law, and all such players were deemed and declared "rogues and vagabonds," and the "acting of such plays and drolls, and the keeping of public gaming tables are contrary to the laws and statutes of this realm, and do manifestly and directly tend to the encouragement of vice and immorality, and to the ruining of servants, apprentices, and others, as well as to the disturbance of the public peace, by occasioning quarrels, riots and tumults, &c., whereby it *will be very difficult* for the justices, &c. (if such practices are permitted) to preserve the public peace, or to prevent or punish such misdemeanors as may be committed by such numbers of evil-disposed persons as do usually meet at such places and on such occasions." The high and petty constables and all other officers were required to apprehend all offenders, and bring them before one or more of his Majesty's justices of the peace, to the end that they may be punished."

The fair in "Tottenham" was held, however, in the August of 1727, and in the same month for several years afterwards. The "Craftsman" newspaper for August 25 of that year, in commenting upon the neglect of the authorities to enforce their "Solemn Order," states that "this Fair not only tends to the encouragement of vice and immorality, but even to sedition and disloyalty." "These vagabonds had the impudence to affront the government and administration; for there were two jack-puddings entertaining the populace from a gallery on the outside of one of the booths, one representing an Englishman and the other a Spaniard." Jack Spaniard had the audacity to knock down the Englishman. This had reference to a recent war with Spain, in which nothing decisive was achieved by either nation. The Pretender, not long before too, had been assisted by Spain in an attempted invasion of England. The newspaper scribe, therefore wrote, "I was shocked at such an insolent ridicule of our brave countrymen, and expected to see the scandalous buffoons taken into custody, but I don't hear that any examples have yet been made of them." It was "very difficult" to pre-

serve the peace in those days ; the inefficient police rendered detection and capture, even in cases of crime, often impossible, but in such a matter as interference with the amusements of the people on the occasion of a holiday, when the upper classes themselves supported similar sports, was resented by those who were thus interfered with, and the Fair was continued for many years.

Advertisements in the newspapers gave evidence of the depraved character of the amusements at this Fair subsequently. In 1739, it was announced that at "the Great Booth at Tottenham Court, there will be an extraordinary Trial of Manhood between John Broughton, of St. James's Market, and George Stephenson, Coachman to a Nobleman, for One hundred Pounds. N.B. *Gentlemen* are desired to come early ; large sums are depending, and the combatants are obliged to mount exactly at eleven o'clock."

In January of the same year, and in the same booth, there had been a contest between "Stephenson the Coachman and Taylor the Barber ; there was a prodigious crowded House of Nobility and Gentry, at five shillings a ticket ;" the account which then follows is a description of such particulars as would make a person of any sensitiveness shudder. The Barber beat his antagonist in eleven minutes. "There were vast sums of money lost on this match. A Noble Lord took a bet of 300 guineas to 200 that the Barber would beat the Coachman. During the battle, part of the benches fell down, several [persons] were hurt, and a man had his thigh broke." This was on January 6, 1739.

The performances at "Reynolds's Great Theatrical Booth in Tottenham Court, during the time of the Fair," on August 1730, of a "Comical-Tragical-Farcical Droll, called The Rum Duke and the Queer Duke, or a medley of mirth and sorrow," would be innocence itself compared with the brutalising exhibitions tolerated then and even fostered by the wealthy classes. In 1748, Daniel French's Amphitheatre attracted the lovers of cudgel-playing, wrestling and other athletic sports. James Figg exhibited his "science" here, and afterwards founded what was called the "Boarded House" in the Marylebone Fields, in which he was patronised by members of the aristocracy. Bear-baiting, tiger-baiting, and bull-fighting were provided by Figg for his noble patrons, and occasionally the sport was varied by the "uncommon performance" of female boxers! Besides the newspaper, such

as the *Daily Advertiser*, in which it was found to be to the interest of the proprietors to advertise and report notices of "The Ring," addressed to "Noblemen and Gentlemen," there was the literature of the noble art of "self-defence," *Boriana*, to which the curious in the matter may refer. It will be found that Broughton the Bruiser, who resented the insult of any one who dared to impeach his manhood, and who "flattered himself that his again entering the lists would only furnish him with an opportunity to add one more wreath to that trophy which, during the space of twenty-four years, he had been raising by an uninterrupted course of victories," found to his cost that "Slack the Butcher" took away from him the palm, and also £600. This was decided on 11th November 1749. It was stated in the "*Daily Advertiser*" of the following day, that the "betting was enormous at the Amphitheatre, many of the amateur visitors being persons of high rank."

The attention of Parliament was shortly after that time directed to the injurious character of these exhibitions, and prize fighting was numbered with the forbidden amusements of the people. Oxford Road then became Oxford-street, with lines of houses and shops, and Tottenham Court Road soon followed the example in that respect.

In 1780 the Earl of Sandwich suggested the building a Theatre in Tottenham Court Road. Francis Pasqualis built it, and it received the name of the King's Concert Rooms, and was for some years visited by royalty. In 1792, it is stated in a newspaper of the day, that "The Ancient Concert in Tottenham-street was honoured by their Majesties and the elder princesses. The selection was made by Lord Exeter, and consisted, as usual, of compositions by Handel, and others. Master Walch was added to the vocal corps. Kelly, Neill, Miss Pool, and Miss Pache, were the other vocal performers, and they all acquitted themselves with their customary ability. The whole was as usual forcible and earnest, particularly the choruses."

Many changes were seen in this theatre: its name was altered according to altered circumstances and character. In 1808, it was known as "The Amphitheatre," when Master Saunders devoted it to Equestrianism. Afterwards it degenerated into "The Tottenham-street Theatre." In 1823, when a French company were engaged, it was called "The West London Theatre." Afterwards it became "The New

Royal West London ;” and when under the management of Mrs. Nesbitt, in 1835, it assumed further and more distinct royal airs, by becoming the Queen’s Theatre, the royal patronage assumed being that of Queen Adelaide. Though known generally as the Tottenham Street Theatre, it has of late years been styled The Prince of Wales’s Royal Theatre, and has been frequently honoured by the presence of His Royal Highness. The management is unexceptionable, and the performance of the comedies of the late T. W. Robertson and others, mark a refined taste in the frequenters of this well-ordered place of recreation.

Parton, in his History of St. Giles’s Hospital and Parish, refers to Totten Hall, or as sometimes spelt, “Totnam Hall,” as being probably anciently included in St. Giles’s Hospital Parish, as well as a considerable part of the prebend of Totten Hall. The mansion (or at least its then supposed owner, William de Tottenhall) is mentioned as early as the reign of Henry III. as at that time of eminence, and probably the court house of the manor. When it became appropriated as an inn or house of entertainment seems doubtful, but it must have been “ages later,” as, Parton says it is not noticed in that character in the parish books till 1644 and 1645, when the following entries of fines for drinking there occur : “1644—Rec^d of three poore men, for drinking on the Sabbath daie at Tottenham-court—4s.” “1645—Rec^d of Mr. Bringhurst, constable, which he had of Mrs. Stacey’s maid and others, for drinking at Tottenhall Court on the Sabbath daie, xij^d. a piece—3s.” Parton thinks that if a judgment may be formed from entries of similar fines, it was a place of much resort on Sundays for drinking, “at this period, and from thence to the Restoration.” He adds, “Part of this ancient mansion is still occupied as a public-house, called The Adam and Eve.”

The severe laws enacted in the time of the Commonwealth for the keeping of the Sabbath, no doubt account for the above entries ; George Wither’s notice of “Tothnam Court” as a place of public resort twenty years previously mentions only “cakes and creame.”

William Hone, in his “Year Book,” published in 1832, describes the “Adam and Eve,” which is the site of the Old Manor House of Tottenhall, in the Hampstead Road,—within his recollection, as having been “a house standing alone, with spacious gardens in the rear and at the sides, and a fore-

court with large timber trees, and tables and benches for out-of-door customers. In the gardens were fruit trees, and bowers, and arbours, for tea-drinking parties. In the rear there were not any houses; now there is a town. At that time the 'Adam and Eve Tea Gardens' were resorted to by thousands, as the end of a short walk into the country; and the trees were allowed to grow and expand naturally, unrestricted by art or fashion, which then were unknown to many such places as this, and others in the vicinage of London. At that time, too, there was only one Paddington stage. It was driven by the proprietor, or, rather, tediously dragged, along the clayey road, from Paddington to the City, in the morning, and performed its journey in about two hours and a half, 'quick time.' It returned to Paddington in the evening, within three hours from its leaving the City; this was deemed 'fair time,' considering the necessity for precaution against the accidents of 'night travelling.'"

Mr. Hone added: "The Adam and Eve is now denominated a coffee-house, and that part which has been built of late years, and fronts the Paddington New Road, with the sign-board at the top corner, is used for tavern purposes, and connects with the older part of the building; the entrance to which is through the gateway with the oil lamp over it, in the Hampstead Road." A correspondent reminded Mr. Hone that the engraving he had given in the Table Book of the Adam and Eve, represented it as it stood previous to 1825, about which time a "smart baker's shop" was erected, "which now occupies the corner." For many years after that time the corner was a pastrycook's shop, the "tavern purposes" being carried on in the background; but now the splendid gilt and glare of a modern gin-palace has come to the front. The primitive "Adam and Eve," on the site of the old Manor House of Totten Hall, has nought left but the name; and the extent of the gardens, in which were "fruit trees and bowers" is represented by "Eden" Street, with its Chapel for Methodist Reformers.

William Hone's reminiscences called forth others. One correspondent thus writes to him: "Your brief notice of the Adam and Eve, Hampstead Road, has awakened many a pleasant reminiscence of a suburb which was the frequent haunt of my boyish days, and the scene of some of the happiest hours of my existence, at a more mature age. . . Few places afford more scope for pleasant writing . . . I am almost

afraid to own that Marylebone Park holds a dearer place in my affections than its more splendid, but less rural, successor (Regent's Park). When, too, I remember the lowly, but picturesque, *old* Queen's Head and Artichoke, with its long skittle and bumble-puppy grounds; and the Jew's Harp with its bowery tea gardens, I have little pleasure in the sight of the gin-shop-looking places which now bear the names. Neither does the new Haymarket compensate me for the fields in which I made my earliest studies of cattle, and once received from the sculptor Nollekens an approving word and pat on the head, as he returned from his customary morning walk.

"Coming more eastward, I remember the 'Long Fields' with regret; and Somers Town, isolated and sunny as it was, when I first haunted it, is now little better than another arm of the great Briareus, dingy with smoke, and deprived, almost wholly, of the gardens and fields. The Hampstead Road, and the once beautiful fields leading to and surrounding Chalk Farm, have not escaped the profanations of the builder's craft; and Hampstead itself, 'the region of all suburban ruralities' has had a vital blow aimed at its noble Heath, and lovely 'Vale of Health.' (Did the resemblance of the scenery, in a certain sense, to that of Tunbridge Wells, never occur to you?)"

He thus concludes: "Your paper in the Year Book led me into a chat, the other evening, with a very dear and venerable connexion of my own, who remembers when the 'New Road' was not, and when the last house in Tottenham Court Road was the public-house in the corner, by Whitfield's Chapel. By the way, I, myself, remember the destruction of a tree which once shadowed the skittle-ground and roadside of the same house. It was cut down and converted into fire-wood by a man who kept a coal shed hard by. My relation, before referred to, also remembers when Rathbone-place terminated at the corner of Percy-street; when the wind-mill which gave its cognomen to the street of that name still maintained this position; and when large soil-pits occupied the site where, I think, Charlotte-street and its neighbouring thoroughfares now stand. A fact which he related, connected with this spot, may be worth repeating. A poor creature, a sailor I believe, was found dead, and denied burial by the parish, on the ground, I infer, of a want of legal settlement. The body was placed in a coffin, and carried about the streets

in that condition, by persons who solicited alms to defray the expense of the funeral. Something considerable is supposed to have been thus collected ; but the body was thrown into one of these pits, and the money applied to other purposes. After a time the corpse, of course, floated, and the atrocity was discovered ; but the perpetrators were not to be found. My informant himself saw the procession, and, subsequently, the fragments of the coffin lying on the surface of the water. I will only add, that he recollects to have seen Sixteen-string Jack taken to Tyburn, and that he also recollects going to see the celebrated Ned Shuter at a low pot-house in St. Giles's, at six in the morning, where, upon quitting the theatre, he had adjourned to exhibit his extraordinary powers to a motley crew of midnight revellers, consisting chiefly of highwaymen, carmen, sweeps, *et id genus omne*."

Hone says, "Contiguous to the Adam and Eve, and near the reservoir of the New River Company, in the Hampstead Road, there was lately standing an ancient house, called, in various old records, King John's Palace." Long after the year 1832, a few houses in the New Road were called Palace Row, but all is now changed, and Euston Road is the only name by which this ancient spot is now known. The reservoir, too, has disappeared, on the site of which is now Tolmer's Square, which has passed through some strange mutations since the time when King John might have had a Palace near this spot. A legend is told that here during the great Plague was one of the burial-places. As the plague broke out and made fearful ravages in St. Giles's, on one of the many fearful visitations, it is thought probable that pits may have been dug, and were thus consecrated by the interment therein of the bodies of many of the sufferers. There is, however, no record of the fact. If the directors of the New River Company had believed it to be true, they would scarcely have selected such a spot for the immense basin or reservoir for the water supply of the inhabitants of Tottenham Court Road and Marylebone, at the beginning of the present century. The more probable statement, however, is, that after the fire of London, which destroyed also some of the causes of those dreadful visitations of plague, the debris from the buildings thus destroyed were deposited here, and helped to make this great basin. The supply of water at Islington was not sufficiently elevated to reach this part of London, and hence the construction of the reservoir. It was

several years in the course of erection, and was said, in the "Picture of London" for 1805 to be then "an object worth notice, and may be seen at any time, by giving the workmen a trifle for showing it." For nearly half a century it answered its intended object, and presented its grassy surface to the gaze of the passer-by; in later times children were permitted to make it a play-round. When Bishop Blomfield promoted the first public baths and wash-houses, in George-street, some thirty years since, the New River Company supplied the water from this reservoir; but ultimately other and more efficient provision rendered this means unnecessary, and the baths and wash-houses were along with it rased to the ground. Modern shops have now superseded the blank wall; and there is presented the novel appearance of a Church steeple to a Congregational chapel which is built in the centre of the site where the natural water was aforetime stored, and where now attention is called to the "living water" which by the Gospel is offered freely to all.

Tolmer's Square Chapel was built for the congregation formerly worshipping in Albany Chapel, when the Rev. Professor Guthrie was for some years their minister. Since his resignation and return to Scotland, many ministers have occupied the pulpit, but none were able to attract but a very moderate congregation as to numbers. In May 1873, the Rev. Arthur Hall, of Tottenham, commenced his ministry here. At the opening services, his brother, the Rev. Newman Hall, preached on two occasions. The new minister possesses qualifications calculated to awaken interest in the people. His agreeable style and earnest manner remind his hearers of his brother, and there is every appearance of increasing prosperity in numbers and in usefulness.

CHAPTER XVII.

TOTTENHAM COURT CHAPEL: REV. GEORGE WHITEFIELD—PERCY CHAPEL
 —FITZROY CHAPEL; SYDNEY SMITH, &c.—LONDON UNIVERSITY—
 GOWER-STREET CHAPEL.

It is not the object of these Notes to discuss controversial points, either political or religious; but in noting the changes which have taken place in the parish, some of the buildings which now cover the greater part of it are significant of the progress of certain opinions and principles. It is admitted by all parties that the great revival of religion more than 130 years ago, by means of what was at first in derision called Methodism, has left a permanent and increasing influence on all other churches, and has conferred indirect benefits on society generally. The Rev. George Whitefield himself describes the effect of his first preaching in London. "For nearly three months successively there was no end of people's flocking to hear the word of God. Thousands went away from the largest churches for want of room. I now preached generally nine times a week. The people were all attention, as hearing for eternity. The early sacraments were exceedingly awful. Oh, how often at Cripplegate, St. Anne's, and St. Vedast, Foster-lane, have we seen Jesus Christ evidently set forth before us! On Sunday mornings, long before day, you might see streets filled with people going to church with their lanthorns in their hands; and hear them conversing about the things of God."

The followers of Wesley and Whitefield assembled also regularly at the Moravian Chapel in Fetter-lane. The Society of Methodists was formed at that chapel in May 1738, when they met there for a period.

Wherever Wesley and Whitefield turned their steps, crowds listened to them with eagerness. It is related that scenes second only to those recorded in the Acts of the

Apostles were daily witnessed. Many of the clergy and ecclesiastical religionists, however, resorted to acts of direct opposition; and the pulpits of the Established Church were closed against these earnest evangelists. Even the excellent Dr. Doddridge expressed himself somewhat cautiously concerning Whitefield. On April 27th, 1739, Whitefield finding the doors of Islington Church, where he had repeatedly ministered, closed against him, mounted a tombstone, and therefrom addressed the assembled multitude. He had preached with great results in the open air, in the previous January to the colliers at Kingswood. No church in Bristol could contain one-half the people desirous of listening to his eloquent and pathetic entreaties; he often with tears was beseeching the people to listen to the voice from Heaven. Contrary to the advice of his friends, however, he continued to address the multitudes wherever they were assembled, or wherever they flocked to hear him preach.

Exclusion from the pulpits of the Established Church led Wesley (though he always avowed himself a Churchman) to introduce amongst his followers a system of rules or church polity which has been the means of preserving them as a separate body, rearing "Wesleyan" chapels in every town and village in the United Kingdom, and sending missionaries to various parts of the world with their distinctive principles and practices; but Whitefield's motives were of a different character. He did not aim at the founding of a sect, nor to "set up societies in opposition to the public worship by law established; but only in imitation of the primitive Christians, who continued daily with one accord in the Temple," as he recorded in his private journal of Jan. 15, 1750. He was especially a preacher of the Gospel. He writes in his journal of Friday June 1, of the same year: "Dined at Old Ford; gave a short address to a few people in the field, and preached in the evening at a place called May Fair, near Hyde Park. The congregation consisted, I believe, of nearly 10,000 people, and was by far the largest I ever preached to yet. During the time of prayer there was a little noise, but they kept silent the whole of the discourse. A high and very commodious scaffold was erected for me to stand upon, and though I was weak in myself, God strengthened me to speak so loud that all could hear, and so powerful, that most, I believe, could feel."

For several years when in England Whitefield preached

in Moorfields, where a fair was held at Whitsuntide; also on Kennington Common, and at Tottenham Court Fair; the necessity for such a course arose out of the opposition from the clergy, and from the general laxity and open immorality of all classes. Bishop Horne thus describes the condition of things in 1750, in a sermon preached before the University of Oxford in that year:—"As to faith, is not the doctrine of the Trinity, and that of the Divinity of our Lord and Saviour—without which our redemption is absolutely void, and we are yet in our sins, lying under the intolerable burden of the wrath of God—blasphemed and ridiculed openly in conversation and in print? And as to righteousness of life, are not the people of this land dead in trespasses and sins? Idleness, drunkenness, luxury, extravagance, and debauchery—for these things cometh the wrath of God, and distempered nature proclaims the impending distress and perplexity of nations."

In that same year there were two shocks of an earthquake in the metropolis, by which several houses were much shaken, and some chimneys thrown down. A half-crazy life-guardsmen predicted a third and more fatal shock on the night of April 5th, by which London and its inhabitants would be destroyed. Such was the popular credulity, that few went to bed that night; vast numbers went into the fields, or embarked in boats on the river, while others ran about the streets in a frantic state, apprehending that the day of judgment was at hand. Those who possessed carriages and horses drove to neighbouring towns and villages, where they passed the night in the open air. The inns and lodging houses were filled, and the roads thronged as far as Windsor. This, again, was Whitefield's opportunity. He went forth at midnight to Hyde Park, where he called the attention of the assembled thousands to the day of final account, proclaiming that there is a Saviour, Christ the Lord, but who, if they reject him now, will then be their Judge. The morning arose, and the sun shone forth: and the soldier prophet proved to be but a false one. For a time "vice had been checked, drunkenness was not seen, nor swearing heard, and the churches were crowded," as was stated by a contemporary writer; but eventually, the fear being over, the majority of the thoughtless reckless inhabitants resumed their accustomed ways.

Whitefield had found friends among the nobility, through the influence of Selina, Countess of Huntingdon, who had

appointed him her chaplain, and he was thus afforded the opportunity of preaching to that class in her drawing-room. Lord Dartmouth also, of whom Cowper wrote—

“We boast some rich ones whom the Gospel sways;
And one—who wears a coronet, and prays:”

was one of those rare ones; but the prevalent feeling, and ignorance too, may be shown from a letter of the Duchess of Buckingham to the Countess of Huntingdon, wherein she described the “doctrines of the Methodist preachers as most repulsive, and strongly tinged with impertinence and disrespect towards their superiors, in perpetually endeavouring to level all ranks, and do away with all distinctions. It is monstrous to be told that you have a heart as sinful as the common wretches that crawl on the earth. This is highly offensive and insulting; and I cannot but wonder that your ladyship should relish any sentiments so much at variance with high rank and good breeding.”

Opposition of a coarser kind was occasionally met with, but none of those things moved the Apostolic preacher from his great purpose of “seeking to save the lost.” His zeal was not diminished by the coldness of some, or the violent opposition of others. He had frequently preached in Long Acre Episcopal Chapel, but the vicar of St. Martin’s-in-the-Fields would allow it no longer in his parish; so Whitefield determined to build a chapel of his own, and being Chaplain to a peeress of the realm, he sought to obtain episcopal sanction, but in that he failed. In writing to his patron the Countess of Huntingdon, he says: “I have taken a piece of ground not far from the Foundling Hospital, whereon to build a new chapel.” The site upon which this chapel was built is described in the lease obtained of General George Fitzroy, as “a plot of ground in the Crab and Walnut Tree Field (that portion of it known as the Little Sea, a large pond near the Lavender Mills, in the Coyes Garden), abutting on the road which ran from St. Giles’s Church to the Adam and Eve Tavern.” The foundation stone of Tottenham Court Chapel, as it was called, was laid in May 1756, on which occasion Whitefield preached, in his usual impassioned manner, from Ezra ii. 11, “All the people shouted with a great shout when they praised the Lord, because the foundation of the House of the Lord was laid.” It was completed, and opened for public worship on Nov. 7, 1756, on which occasion

Whitefield preached a most impressive sermon from 1 Cor. iii. 11 ; " For other foundation can no man lay than that is laid, which is Jesus Christ."

Such was the popularity of the preacher that in three years it was found to be necessary to enlarge the chapel ; and an octangular front was added : by which means a new gallery was formed, generally called the Oven Gallery. Royalty in the person of the Prince of Wales and his royal brothers and sisters visited the chapel to hear the much talked of eloquent preacher ; as did also Lords Chesterfield, Bolingbroke, Halifax, and Horace Walpole. David Garrick and other actors would also occasionally be found there ; and even the sceptical David Hume was desirous of learning in what constituted the charm of Whitefield's oratory.

Perhaps Cowper's description in his poem on " Hope " gives the best solution of his wonderful influence :—

" He loved the world that hated him ; the tear
That dropped upon his Bible was sincere ;
Assailed by scandal and the tongue of strife,
His only answer was a blameless life ;
And he that forged, and he that drew the dart,
Had each a brother's interest in his heart.
Paul's love of Christ, and steadiness unbribed,
Were copied close in him, and well transcribed,
He followed Paul ; his zeal a kindred flame,
His apostolic charity the same.
Like him, crossed cheerfully tempestuous seas,
Forsaking country, kindred, friends, and ease ;
Like him he laboured ; and, like him, content
To bear it, suffered shame, where'er he went."

For fourteen years Whitefield continued to be the minister of this chapel, excepting his occasional visits to America, where his receptions were most enthusiastic. Not long after the opening of Tottenham Court Chapel, he went there. " In all places the greater part of his congregations were affected to an amazing degree, and many were truly converted to God. In some places," as he states in his journal, " the whole congregation were dissolved in tears." Seven times he crossed the Atlantic, but the seventh time he did not return. On Saturday, September 29, 1770, he rode from Portsmouth, New England, to Exeter, fifteen miles, and preached in the fields to a vast multitude. " Before he went to preach that day," his servant relates, " which proved to be his last sermon, Mr. Clarkson sen., observing him more uneasy than usual, said to him, ' Sir, you are more fit to go to bed than

to preach ;' to which Mr. Whitefield replied, 'True, sir,' but turning aside, he clasped his hands together, and looking up, said, 'Lord Jesus, I am weary in Thy work, but not of Thy work. If I have not yet finished my course, let me go and speak for Thee once more in the fields, seal Thy truth, and come home and die.' " The text he spoke from was in 2 Cor. xiii. 5. He went, preached, and the next day quietly departed to be with his Lord. His remains were interred at Newbury Port, near Boston, where he had expressed a wish to be buried.

According to an agreement between Whitefield and Wesley whoever was the survivor was to preach the funeral sermon of the departed. John Wesley, in a letter to his sister, wrote, "On Sunday I am to preach a funeral sermon for that blessed man, Mr. Whitefield, at the Tabernacle, and at Tottenham Chapel." Accordingly, on Sunday, November 30, 1770, Wesley preached to an overflowing congregation in the latter place, from Num. xxiii. 10, "Let me die the death of the righteous, and let my last end be like his."

The inscription on a monumental tablet in Tottenham Chapel well describes his character and virtues :—

"To the memory of George Whitefield, M.A., late Chaplain to the Right hon. the Countess of Huntingdon, Whose soul, made meet for glory, was taken to Immanuel's bosom, the 30th Sept. 1770, and whose body now lies in the silent grave at Newbury Port, near Boston, in New England, there deposited in sure and certain hope of a joyful resurrection to eternal life and glory. He was a man eminent in piety, of a humane, benevolent, and charitable disposition ; his zeal in the cause of God was singular, his labours indefatigable, and his success in preaching the Gospel remarkable and astonishing. He departed this life in the 56th year of his age.

"And like his Master, by some despised,
Like Him, by many others loved and prized ;
But theirs shall be the everlasting crown,
Not whom the world, but Jesus Christ shall own."

The ministers who succeeded the Rev. George Whitefield were, the Rev. Torial Joss, who had been a sea captain ; the Rev. Matthew Wilks, whose grandson, Rev. Mark Wilks, is the valued minister of Holloway Congregational Chapel ; the Rev. J. A. Knight ; and the Rev. John Hyatt, who was a very eloquent preacher. The Rev. Dr. Campbell is still gratefully remembered by many who in their youthful days were worshippers along with their parents in this chapel. The Dr. was a stern and uncompromising opponent of all error whether in individuals or in systems ; but those who knew him intimately esteemed him as a kind-hearted loving

friend. As editor of the "British Banner," which he originated as well as "The Christian Witness," and "Christian Penny Magazine," he espoused most warmly Protestant principles, which in these days are by some persons lightly esteemed. His legal contest with the trustees of Tottenham Chapel in 1834, originated from a determination to maintain purity of communion in the Church by disallowing the presence of an unprincipled member, whose cause the trustees defended, was decided in favour of the Dr. and the congregation who stood by him. But the contest was scarcely favourable to that peace and charity which is considered desirable in a christian community; and though eventually it came to an end, it was not without some attendant evils during its continuance.

The Rev. J. W. Richardson was joint pastor for a time, and eventually succeeded Dr. Campbell on his retirement.

Centenary services were held in 1856, after the chapel had been thoroughly repaired, on its re-opening on 25 May, with sermons by Dr. Bennett, Revs. Samuel Martin, Baldwin Brown, and C. H. Spurgeon. On 7th November following, the anniversary of the first opening of the chapel one hundred years before, Mr. Richardson gave a history of the chapel. Drs. Campbell, Leifchild, J. Sherman, and others taking part in a series of services on the occasion. On 23 February of the following year the chapel was damaged by fire. It was repaired, and a few years later was sold by order of the Court of Chancery. Then it was bought by the London Congregational Chapel Building Society for £4,700, and by them almost entirely rebuilt, and a portico and towers added. The Rev. J. W. Boulding was appointed minister, and on his resignation, after a few years, the present minister, the Rev. L. D. Bevan, LL.B. succeeded to the ministry in this most venerated sanctuary. The increasing popularity and usefulness of Mr. Bevan is calculated to restore the aforetime success of Tottenham Court Chapel.

Of the streets westward of Tottenham Court Road, Percy-street was one of the earliest, being built in the year 1765. At the end of it once stood Percy Chapel, in which, at one time, public meetings of the inhabitants of the parish were held. On the 3rd of August 1786, there was a great stir, as the inhabitants crowded into this building to give vent to their indignation at the act of the Select Vestry in levying a Church Rate of sixpence in the pound. The Church Trustees of St. Pancras had rebuilt the chapel in Kentish Town, and

the tradesmen who had been employed were clamorous for the payment of their bills. But the spirit of St. Pancras was aroused at the demand of the Trustees, the improvident surrender of Church property to the Grafton family being too recent to be forgotten, and they in public meeting assembled unanimously resisted payment of the rate. In consequence, citations were served upon several of the parishioners to appear before the Court of the Dean and Chapter of St. Paul's, and a suit was tried against John Hele before Sir William Scott, who decided against the legality of the rate, on the ground that the application should in the first instance have been made to the Court for a Faculty. After a two years' contest, an amicable arrangement was come to, the Trustees relinquishing all further proceedings on their part, and each party agreeing to pay their own costs, adopting means "to avoid the occasion on pretence for any future Church Rate." Church Rates were afterwards laid, to the dissatisfaction of a large number of the parishioners, in 1816, but ceasing to be imposed in 1842.

Percy Chapel was long celebrated for its popular preachers. One of the most earnest and spiritually minded of these was the Rev. James Haldane Stewart, who was educated at Eton and afterward at Oxford. He entered Lincoln's Inn, and became eminent as a barrister; but he subsequently was ordained as a clergyman of the Church of England, for a short time officiated in Reading, and soon after was appointed to Percy Chapel, then known as a proprietary chapel. From October 1812 till the year 1828, the earnestness of Mr. Stewart secured a full attendance, amongst his auditory being Sir Robert Harry Inglis and several other distinguished members of the House of Commons. On the expiration of the term of the lease, the proprietary trustees of the chapel, calculating upon the popularity of the minister, required a larger rent than the minister and congregation thought right to give, so the ministry of Mr. Stewart in Percy Chapel ceased in 1828. He then became Rector of St. Bride's, Liverpool, in which town he died 22nd October, 1854, aged 78.

The Rev. Robert Montgomery was minister of Percy Chapel for some years. He had published a poem, entitled "Satan," from which circumstance, and also to distinguish him from the more celebrated James Montgomery, of Sheffield, he was called by the critics "Satan" Montgomery.

He was esteemed, however, by his congregation as an eloquent and outspoken preacher. After the death of Mr. Montgomery a few years since, Percy Chapel was pulled down, and other buildings have been erected on its site.

Near Fitzroy Square, at the corner of London-street is a plain brick chapel, known for nearly a century as Fitzroy Chapel. It was purchased for a parochial church in 1863, through the exertions of the Rev. Frederick Perry, powerfully seconded by the Very Rev. Dean Champneys and Archbishop Tait, then Bishop of London. Among the more eminent ministers of Fitzroy Chapel was the Rev. Sydney Smith, of whom it was said, after his death, by the "Athenæum," that his name was a word of fear to the shallow, the corrupt, the fanatical, yet whose mirth made all on whom it beamed healthy and gay. He was energetic, but not restless; brilliant, but not superficial;—good, without pretence of perfection—honourable beyond the possibility of trick or compromise, and courageous even when there were few to stand by him. He was an indulgent friend, a devoted husband, and a tender and just father. When living, the tongue of scandal said much to his disparagement, as to his doctrine and his life, but "it speaks volumes for one so brimful with life and spirits, so rich in the power of giving and of taking enjoyment, that he never yielded to the habits of convivial excess, which then distinguished life at college or in general society, and that he never fell into debt." This may be negative praise, but it must have rare worth with those who know what the lives of wits, old and young, have been, and what such lives have been encouraged to become by false friendship.

At one time four distinguished painters attended Fitzroy Chapel; B. R. Haydon, Benjamin West, Sir David Wilkie, and Sir Charles Eastlake. Sydney Smith used to say to them that they had sat at Gamaliel's feet, and that it was he who had made them what they were. The Rev. Dr. Holloway and the Rev. Mr. Rooker, a preacher in the American style, were also preachers in this chapel. When the chapel was purchased for a district church, and called St. Saviour's, one half of the sittings (550) were appropriated to the poor for ever. The Bishop of London's Fund contributed £1,050 towards the purchase. There are two pictures in St. Saviour's Church, representing Moses and Christ. They were painted expressly for the church and presented by Benjamin West.

The celebrated actress Mrs. Siddons used to live at 8, Grafton-street. John Flaxman at one time lived at No. 12 in the same street, and David Roberts at 7, Fitzroy-street, all in St. Saviour's Parish. The last named distinguished artist wrote to Mr. Perry, wishing him "God speed" in converting the chapel into a church, and enclosing a cheque for £10. Sir Charles Eastlake also contributed liberally and warmly to the same object.

The old chapel retains its original form, and remains as an evidence of the simplicity of the last century, contrasting with the modern taste for architectural adornment.

To the east of Tottenham Court Road is Gower-street, erected about 1784, which still maintains its character for being the resort of gentry and professional men; but the neighbouring dwellings known as crescents and places have degenerated into lodging-houses. The long gardens to the houses on both sides of Gower-street (in some of which are venerable spreading trees) tend to promote the healthfulness of the neighbourhood. The spacious lawns, and shrubberies and flower-beds in the frontage of the London University give intimation of the changes of the seasons; the fragrance of the lilac in spring, and the beauty of the flowers in their season, serve to cheer the toiling multitudes who daily pass to the various workshops or warehouses in which so large a portion of their lives are spent.

The University College was founded for the purpose of providing the inhabitants of the metropolis with the means of obtaining a complete education for their sons, unattended with the additional expense and the risks of residence at the old universities, by having them under parental control; a second object was to provide the advantage of such an education for all classes of Dissenters from the Church of England, and a third object was the establishment in the metropolis of extended and systematic courses of education in Law and Medicine and Civil Engineering. The project was first made known in the year 1825, and was favourably received. In a few months sufficient funds were obtained; by subscriptions of about 1,100 shareholders, who subscribed upwards of £161,000, and by donations of £2,350. The site on which the College now stands was secured, a design of the late Mr. Wilkins was approved, and the first stone was laid on the 30th April 1827 by his Royal Highness the Duke of Sussex. By the close of the year 1828 the institution was

in full operation in all the usual branches of academic learning, except theology.

The omission of theological classes from the course of study gave rise to much discussion, and a stigma was attempted to be fixed on the new institution, that its promoters were indifferent to the claims of religion; and it was also urged that no system of education in which theology was not included would be complete. The promoters replied, that their intention was not to give an education for the ministers of religion, Oxford and Cambridge were sufficient in that respect for the Church of England, and to agree upon any system of theological instruction for ministers of various denominations was obviously impossible. In fact, the institution was intended for the instruction of students as laymen only; and it not being proposed to found a college in which young men should reside, but rather a Hall in which they should meet during a certain portion only of every day to receive instruction, and it being left to the choice of the parents and guardians to provide for the students religious education and devotional exercises.

Another college, similar in its nature, excepting that it also contained classes for instruction in the tenets of the Church of England, was soon afterwards founded, under the auspices of the Bishops and Clergy. King's College, in the Strand, adjoining Somerset House, is thus due to the fears of those who looked with a suspicious eye upon the new project. The experience of nearly half a century has proved all such fears to be groundless, though the character of its supporters ought to have been judged of sufficient security at the time. To the late Lord Brougham, and such enlightened men as the late George Grote, is due this institution for the diffusion of knowledge and the advancement of civil and religious liberty. The efforts to obtain a charter of incorporation were opposed by the two old Universities, when the charge of indifference to religion was renewed, and its supporters were reproached with inculcating infidelity. "They do not teach religion," it was argued; "therefore, they teach no religion; therefore, they teach infidelity." However, on 26th March 1835, the House of Commons carried a motion for an address to the King for the grant of a charter by a majority of 110 members against the government of Sir Robert Peel who was then Prime Minister, 246 members voting in its favour. Effect was given to this vote in August 1835, when Lord

Melbourne returned to power ; Mr. Spring Rice, being Chancellor of the Exchequer, communicated to the Council of the University what became accepted as their Charter of Incorporation as "to a body of gentlemen of eminence in learning and science, who should have the power of examining candidates and of conferring degrees in Arts, and Laws," on students of certain Colleges in London, of which the University College, King's College, and St. Cuthbert's College, Ushaw, Stoneyhurst College, Homerton, Spring Hill Birmingham, Cheshunt, and several other colleges belonging to various denominations ; while the medical institutions recognised by the University included the King's College and University College, London. The principal hospitals ; in all, seventeen in London, besides several other institutions in England, Scotland, and Ireland. It was ultimately found desirable to remove all suspicion of partiality for the students of University College on the part of its professors, by the Examining Body ceasing to hold their meetings in Gower-street, and hence their removal to Burlington House. Much confusion has arisen from the supposition that the College and the University are identical, and the alteration of the place of meeting of the latter Body will no doubt help to show that the University College in Gower-street is for educational purposes alone, while the London University is a Body of Professors who confer degrees upon all students who comply with the requirements laid down.

Several endowments have been made to the College. One, in 1836, by Mrs. Mary Flaherty, of £5,000, which has enabled the Council to establish four annual scholarships of £50 a year for four years, of which one is awarded every year to the best proficient in mathematics and classical learning generally ; with additions by the Council, this fund yields £200 per annum. Another endowment of £3,000 from a benefactor signed "Patriot" was formerly at the disposal of Lord Brougham, who applied it to the maintenance of classes by the Professors of Latin, Greek, Mathematics, and Natural Philosophy, for the instruction of schoolmasters of unendowed schools and of ushers, on payment of a trifling additional fee. Other endowment funds to the amount of about £36,000 will eventually accrue to the College.

According to the original design the college was to have consisted of a centre and two wings. The southern wing was not completed till the year 1873. The front, ex-

tending about 400 feet, is of two floors, constructed in free-stone, with Corinthian pilasters on the upper story. The grand entrance is of a rich architectural character, also Corinthian, having ten columns in front, ascended by flights of steps leading to an octangular vestibule, surmounted by a dome rising behind the pediment of the portico. The late Dr. Morrison's Chinese library, containing about 10,000 volumes collected by that indefatigable Chinese scholar and missionary, is in a room exclusively appropriated to it. The Law library, the Medical library, besides museums devoted to anatomy, chemistry, natural history, &c., are worthy of the institution, and the valuable collection of fine sculpture by Flaxman in the entrance hall, and in two adjoining apartments, may be seen by the general public on Saturdays in the months of May, June, July, and August, from ten till four o'clock. There, also, may be seen in pencil drawings the germs of the ideas which grew into the beautiful sculptures. The subjects in most cases may be known from their telling their own story, or by the inscription such as "Thy Will be done," but they are not numbered for reference to the Catalogue. Perhaps for lack of these conveniences but a limited number of persons visit this gallery, which deserves to be seen by all admirers of John Flaxman's works.

In 1834, University Hospital was erected on part of the ground belonging to the college, by public subscription, chiefly among the proprietors, at a cost of about £10,000. The object was to afford clinical instruction to the medical students, under the superintendence of the professors attached to the college.

Nearly opposite the London University is Gower-street Chapel, erected in 1820, by a section of seceding members from Huntingdon's Providence Chapel; an illustration of the narrowness of sectarianism in contrast to the wideness of the claims of humanity.

Their first minister, the Rev. Henry Fowler, of Birmingham, did not, however, secure the esteem of the whole of the "church;" but by introducing as occasional preachers some of the most "gifted" men of his own persuasion, such as Mr. Gadsby, of Manchester, Mr. Warburton, of Trowbridge, Mr. Philpot, of Oxford, who had resigned a living near there in the Church of England, and who was a most able minister, Mr. Kershaw, of Rochdale, and others, Mr. Fowler succeeded in maintaining his position till the end of his days.

His successor, Mr. Blackstock, was not so fortunate, but shortly after his accession, he resigned; the chapel was put up for sale by auction, and the earnest, though eccentric Rev. Arthur Triggs, became the purchaser. His origin, like that of Huntingdon's, was very humble. He came to London from Plymouth, became minister of Zion Chapel, Waterloo Road, and then of Gower-street. He had a strong Cornish accent; and he commenced his prayers generally with the words, "O, Lord, be pleased to listen to thy dust." To a stranger his prayer seemed to be the familiar talk of a man with his friend, and as one who was lacking in due reverence; but it was the natural language and spirit of the man. An occasional attendant at his Tuesday evening's service used to say, that though Mr. Triggs was exceedingly homely in his discourse, there was much originality and instruction in it; and his doctrine was similar to that of the Rev. Montague Villiers, though lacking the cultivation and polish of the then Rector of St. George's, Bloomsbury.

Though popular for a time, Mr. Triggs's hearers eventually so diminished, that he himself said "Now that the pews are empty, it is time I went out at the door." He sold the chapel and returned to Plymouth, but not meeting with acceptance there, he came back to London, and the once popular preacher ministered a short time till his death in a small meeting-place in Lambeth.

Gower-street Chapel was purchased by a portion of the congregation who seceded when Mr. Blackstock vacillated respecting the strict communion doctrine, and a tolerably large congregation meet there now, though they have not yet succeeded in finding or securing a minister after their own hearts.

Defoe's epigram respecting the two spirits which sometimes reside "above and below," is applicable to this Chapel; which, in the estimation of some persons is somewhat incongruous, the influence of the "spirituous" being in opposition to the maintenance of the "spiritual." The date of the spirit vaults and of the chapel are identical. Though called the University Wine Vaults, they are under the chapel, occupying the place formerly devoted in such buildings to catacombs for the departed.

CHAPTER XVIII.

THE HAMPSTEAD ROAD—SOLS ROW, AND SIR DAVID WILKIE; THE SOLS ARMS; ST. PANCRAS FEMALE CHARITY SCHOOL; ST. JAMES'S CHAPEL AND BURIAL-GROUND; LORD GEORGE GORDON, GEORGE MORLAND, ETC.—MORNINGTON CHURCH, AND REV. T. T. LYNCH—MORNINGTON PLACE, AND GEORGE CRUIKSHANK—MORNINGTON CRESCENT AND HARRINGTON SQUARE.

IN a previous chapter reference was made to the only mode of conveyance seventy years since from Paddington to the City, and also to the description of vehicle which with difficulty performed the journey but twice a day. The Adam and Eve has now daily a crowded assemblage inside its modern gin-shop, and outside are the intending passengers by omnibus or tram-car which have their terminus here. But the greatest marvel of all is the Underground Railway—two of its stations being at the corners of Gower-street and George-street.

Before leaving that part of the Hampstead Road, the admirers of David Wilkie can look with interest at Sols Row, as in No. 10 that well-known artist painted his "Blind Fiddler." His first patron in London was Stodart the pianoforte maker, who happened to have married a Wilkie, and had a taste for painting as well as music. He introduced Wilkie to the Earl of Mansfield, who commissioned him to paint a picture from his sketch of the Village Politicians. The sum at first asked by Wilkie was fifteen guineas. When finished it was exhibited at the Royal Academy, in 1806, and it excited such universal admiration that he was induced to demand thirty guineas of the Earl, who at first disputed his right to make any such demand, but eventually paid the money. He had been offered by two other parties £100 for the picture. He was then twenty-one years of age. Various comments were made by the Academicians upon this picture. Sir William Northcote terming it the "pauper

style," and Fuseli saying to Wilkie "young man, that is a dangerous work. That picture will either prove the most happy or the most unfortunate work of your life." It has been said that as a painting Wilkie never surpassed it afterwards, though in subject he produced several happier pictures; and that his fame rests upon this picture, and the "Chelsea Pensioners," the latter having been painted for the late Duke of Wellington for 1,200 guineas. It was exhibited in 1822, and is generally considered to be Wilkie's master-piece. The "Blind Fiddler" was painted for Sir George Beaumont in 1807, while the painter was living in Sols Row. He was then being assisted in the details of his work by a fellow countryman and brother artist named Fraser who lived in Johnson-street, Somers Town, where Wilkie sometimes visited him; the feet of Charles Dickens also trod that street at the time he lived there with his parents some years afterwards.

Sir David Wilkie died on his voyage home from a tour in the East on board the "Oriental," on the 1st of June 1841, and at half-past eight in the evening of the same day his body was committed to the deep. A monument was erected to his memory by public subscription promoted by Sir Robert Peel, and is placed in the entrance hall of the National Gallery.

The Sols Arms, at the corner, was at one time a noted house as the meeting-place of such characters as Colonel Hanger and the aristocratic sporting men of that day. It was subsequently frequented by an exclusive set of persons who discouraged the conversation of all strangers.

Pursuing our perambulation along the Hampstead Road, the next object of interest is the St. Pancras Female Charity School. The origin of this useful institution is due to William Mitchell, Esq., when senior churchwarden of the parish, in 1775. On the 14th July, at a meeting of the Vestry in the old Kentish Town Chapel, he stated "that sermons had been preached in Percy Chapel and large sums collected for the benefit of the children of St. Giles and St. George Bloomsbury; and that as there were many poor children in this parish belonging to the inhabitants thereof, he thought it desirable that a school should be erected for their education; and suggested that sermons should be preached in the church and chapels, and also that voluntary subscriptions should be solicited from the inhabitants." A committee was appointed

for the purpose, and a public meeting of the parishioners held in the September following at Mr. Coney's, the "Bell," Battle Bridge, to further the object. An address was read on the occasion, which somewhat quaintly described the condition of many poor children of "unfortunate parents of the parish of St. Pancras" as having no opportunity of being "instructed in the principles of Christianity (to the gross ignorance of which all vices, idleness, and debauchery are chiefly owing)," and stated that several well disposed persons of the parish were "inclined to enter into a voluntary subscription for the setting up and supporting a school for the instructing, clothing, and putting forth apprentice, or to domestic service, the children of the poor inhabitants." Other parishes are then referred to as an evidence of the good effects resulting from such institutions. Several resolutions were then passed. The first was, "That the children be instructed in the principles of the Christian religion, taught true humility and obedience to their superiors, and such other education as may be really necessary to make them of benefit to the community as honest and useful servants. Also that they be annually clothed at Easter, and when of proper age put out apprentice to trades or domestic service." A sum of money was also to be given them at the binding, and at the expiration of their apprenticeship they were to be presented with a Bible and a "Whole Duty of Man," with a suitable exhortation to the discharge of their duty. In 1776 a house in Windmill-street, Tottenham Court Road, was taken for the school, and six girls were admitted; the number was, by subscriptions, donations, and legacies, afterwards increased to sixty-five. The original school being too small for the increased number of children, a piece of ground, on the eastern side of the Hampstead Road, next to St. James's Chapel, was granted by Lord Southampton, and a new school-house erected thereon in 1790, the cost of the building being defrayed by the voluntary contributions of the parishioners. The children are elected by the subscribers by ballot. The qualifications for admission ensure respectability on the part of the parents, who must have resided in the parish for two years at least previous to application, and have paid a rent of not less than £10 yearly. The girls must be between nine and eleven years of age, be in good health, and free from all bodily deformity. From personal inspection of this excellent institution, it appears to the

writer of these Notes, that a most efficient means of supplying good servants, a great need in the present day, is now being much overlooked. The school-house is every way fitted for its object. There is but one servant (a cook), the girls themselves doing all the requisite household work—the most effectual way to render them fit for domestic service. Their appearance is healthful and cheerful. The large kitchen, in which the girls assist in rotation, serves also the purpose of a dining-room. All the appointments seemed to be well ordered, and together with the general cleanliness, are highly creditable to the matron. While only a plain education is given, the really important duties of "obedience to parents and superiors, of gratitude to benefactors, of courtesy and civility to all" is continually enforced—qualities somewhat out of fashion generally in the present day. "The advantages and happiness arising from diligence, industry, honesty, and sobriety are frequently pointed out to them, in order that they may become useful members of the community in the stations wherein it shall please Providence to place them." The Board-room of the institution is a handsome apartment; the names of a large number of benefactors are written in gold on the panels of the walls; over the fire-place is a portrait of Thomas Russell, Esq., one of the former Trustees; it was painted by J. P. Knight, R.A. Some interest is conferred on this room from the fact that it was for many years the meeting-place of the Vestry and Directors of the Poor, until the building of the Vestry Rooms in Gordon-street, in the year 1829, the latter being used till the year 1847, when the present Vestry Hall in the King's Road was erected. The school-room is large and well ventilated. A marble tablet has been placed in this room in remembrance of the aforesaid Mr. Russell, who appears to have been a warm friend of the institution while living, and at his death leaving nearly £400 as a bequest.

No doubt, institutions that are well adapted for the time when founded may subsequently need alterations and modifications to meet the requirements of the day. In this institution, the rule respecting apprenticeship is being relaxed in deference to the wishes of some of its supporters; but in every other respect it appears to be the very institution that is especially needed at the present time. This school was originally intended to meet cases of misfortune—not those of abject poverty. It was founded to prevent children from

sinking into that condition, and by its guardianship and tuition to qualify for and eventually to introduce them into respectable situations. It is also an orphan asylum, there having been many inmates possessing that additional claim upon the sympathy of the parish. Such institutions will always be needed for the sake of the unfortunate; and the supply of good well-trained domestic servants is one of the many requirements difficult to be obtained. As the inmates are elected from every district in the parish, it is still a parish institution. The original idea was to press its claims for support once a year upon the attendants at "the church and chapels" then existing. Sermons at the present time are preached only at the parish church. The St. Pancras Female Charity School is therefore much overlooked. If each clergyman in the parish could be induced by the excellent Vicar to commend once a year the claims of the school upon his congregation, no doubt abundant means would soon be furnished, and thus prosperity be restored to an institution which only needs to be known and visited to create the conviction that it is still as deserving of support as any which more modern benevolence has devised in this large parish.

Adjoining this institution is the St. James's Burial Ground. An Act for providing an additional Burial Ground for the parish of St. James's, Westminster, and erecting a chapel adjoining thereto, and also a house for the residence of a clergyman to officiate in burying the dead, was passed in the year 1788. A piece of ground was purchased, "containing four acres, part of a certain field called 'The Brick Field,' belonging to Lord Southampton, situate in the parish of St. Pancras, lying eastward of and adjoining to the Turnpike-road leading from Tottenham Court Road towards Hampstead, at the distance of 420 yards from the Islington Turnpike-road," which ground was vested in the Rector and churchwardens of the parish of St. James's, Westminster, and their successors for ever, for the purposes therein mentioned. A similar provision was made as in the case of the other cemeteries in the parish in relation to rates, tithes, &c. Then the compensation clause required the trustees to pay annually to Charles Lord Southampton and his successors the sum of £100, to the parish of St. Pancras the clear rent-charge of £2 10s, and to the vicar the sum of £1 1s. annually. The first payment was made in 1790. The chapel erected for the use of the cemetery was a chapel-of-ease to the parish

of St. James's. The first resident Minister was the Rev. John Armstrong, B.D., from the time of its consecration 10 January 1793. The monumental inscription to his memory, dated 17 August 1835, aged 76, is preceded by that to his mother, Mrs. Catherine Armstrong, "who finished a course of piety and resignation to the Divine Will, on the 22nd of November 1802." For many years the Rev. Dr. Stebbing was the officiating minister; he still resides in the house adjoining the churchyard. His mother lies buried here, as recorded on a neat monument near the entrance. The poor lunatic hero of the "No Popery" riots of 1780, Lord George Gordon, also rests here, but there is no visible record of the fact. There was a large party in Scotland as well as in England who sympathised with him in his views. Riots had taken place in Edinburgh, and houses of reputed Roman Catholics were assailed and damaged, and even the historian Robertson was an object of the hostility of his countrymen. It is scarcely just to visit upon Lord George Gordon the whole blame of the awful events of those six days of lawlessness. The remembrance of the despotism of the Roman yoke made many fear that by relaxing the severe laws affecting the privileges of Roman Catholics, those days might again return. Hence, when another Bill was introduced in 1780 for relief of Roman Catholics from penalties and disabilities, he collected a mob in St. George's Fields, and marched to the House with a petition against the measure, and dreadful riots ensued. A lesson was taught by the events of that time that there is no despotism so oppressive as that of a mob. The houses of all persons thought to be favourable to Catholic emancipation were set fire to. "Wednesday the 7th of June was the fatal day," Walpole at the time wrote to a friend. "You may like to know one is alive, after a massacre, and the conflagration of a capital—the most horrible sight I ever beheld, and which, for six hours together, I expected to end in half the town being reduced to ashes." "One might see," says Dr. Johnson, "the glare of conflagration fill the sky from many parts. The sight was dreadful." Charles Knight says, in his "Popular History," "London was on fire in thirty-six different places. The most dreadful scene was in Holborn, where the distillery of Mr. Langdale, a Roman Catholic, was set on fire; and the unrectified spirit pouring into the streets was lapped up by the wretched crowds of men, women and children, who perished in helpless drunken-

ness amidst liquid fire or falling timbers. Through that terrible night sleep was banished from a metropolis wholly unused to scenes of anarchy. The next morning all were quiet. This was effected by the military, who were called in at last in aid of the law. Lord George Gordon was committed to the Tower, on a charge of high treason, but was so successfully defended by Erskine that he was acquitted. Of the miserable rioters, 135 were tried, about half were convicted, and 21 were executed." Perhaps the best evidence of the insanity of Lord George Gordon was that of his subsequently wholly abandoning Christianity, and embracing Judaism. He was committed to Newgate for libel, and at length died there in 1793, and was buried in this churchyard.

The remains of the celebrated painter George Morland also lie here, but no stone marks the spot. He was born in London in 1764. The merits of his works are well known, their fidelity to nature being their chief characteristic; and his facility of execution was so great that it enabled him to paint many valuable pictures in ale-houses, to discharge his reckoning,—a dangerous facility that only hastened his ruin. He died in what was then called a sponging-house, an institution of the past, in 1804.

Mr. Wilkie Collins, the popular novelist, in an account of his father, William Collins the artist, states, that on his first introduction to George Morland, "on being told by his father that Morland was in the house, he opened the kitchen door by a sort of instinct, and looked cautiously in. On two old chairs, placed by the smouldering fire, sat, or rather rolled, two men, both sank in the heavy sleep of intoxication. The only light in the room was a small rush candle, which imperfectly displayed the forms of the visitors. One, in spite of the ravages of dissipation, was still a remarkably handsome man, both in figure and face. The other was of immense stature and strength, coarse, and almost brutal in appearance. The first was George Morland; the second, a celebrated prize-fighter of the day, who was the painter's chosen companion at the time."

"Morland's habits of life—rambling, painting, and drinking—are well known. Notwithstanding, William Collins had such reverence for the man, on account of his genius, that when Morland died, in 1804, and Collins was 16 years of age, he attended his funeral in the burial-ground of St.

James's Chapel, Hampstead Road; and, after the people were gone, he thrust his stick into the wet earth as far as it would go, carried it carefully home, and when it was dry, varnished it. His friend, Mr. Kirton said that as long as he knew him, he kept it, and had much veneration for it."

About the centre of the ground there is an altar tomb, being the family grave of Mr. John Mills, late of Oxford-street, whose son, Mr. John Nicholson Mills, late of Bayham-street, Camden Town, died in October, 1847, and bequeathed, as set forth in a marble tablet in St. Stephen's Church, Pratt-street, Camden Town, "£300 sterling, to be laid out in trust, in some perpetual government stock, in the names of the minister of this chapel and the churchwardens of the parish of St. Pancras for the time being, and the interest to be applied by them; part in occasionally painting and keeping in decent repair his family grave-stone in the burial ground of St. James's Chapel, Hampstead Road, and the remainder in distributing annually, at Christmas, bread, meat, coals, or clothing, as they may deem most useful to poor widows and orphans, inhabitants of Camden Town; not receiving any parochial relief—a preference being given to those who regularly attend public worship." The bequest was laid out in the purchase of £356 12s. 3d. Consolidated Three per Cent. Annuities.

There are monumental inscriptions to George Lord Southampton, in 1810; Sir William Hillman, 1793; the Countess Dowager Winterton, 1841, aged 83; Sir John Floyd, 1818; Lieutenant Cruger, who served with great distinction in America under Marquis Cornwallis, "to his gallantry and good conduct as a soldier were added every virtue that could adorn a Christian and a Gentleman," and who died in Russell Place, Fitzroy Square, June, 1807; George Smart, musician, 1786; Earl of Rosse, &c. Close to the large family vault of Messrs. Barclay, the Brewers, a monument railed round has just been newly painted. It records the good deeds of Mr. Fennell, who for many years was "The Friend of the Friendless." Many other tombstones and monuments also record the virtues and good deeds of those whose remains rest here. These may serve to awaken emulation in those who read them, remembering also that there is "no work or device in the grave to which we are all hastening;" and the amiable forgetfulness of the frailties of the departed may also serve to qualify, if not disprove the aphorism of Shakspeare, that

“The evil which men do lives after them : the good is oft interred with their bones.”

The partial signs of attention to the condition of the monuments, &c., only render the general neglect here more apparent. Whatever may occasion the present state of this cemetery, it is somewhat of a disgrace that the rights of the proprietors of private graves should be disregarded. Stones have been removed from the graves, and many that remain are in a very dilapidated condition ; and there appears to be no one on the spot capable of giving any information. Some time since a lady offered compensation if the stone belonging to her family grave could be found, but in vain. The present appearance of the ground must be somewhat similar to that which it presented when a “brickfield.” An attempt appears to have been made to level the ground, and the work to have been suspended. No doubt there are difficulties in the way of satisfying the desires of everybody ; but whatever may be done to place this and other closed graveyards in a satisfactory condition, the rights and feelings of those most deeply concerned should be held of primary importance.

The suggestion that our City churchyards should be planted with hardy flowering plants, might, with advantage, be extended to all closed churchyards situated in towns. Why could not the upright gravestones be placed against the walls of the churchyard ? Walks might be planned out, and raised flower-beds be planted, and seats placed for the accommodation of visitors. Gardens attached to houses and airing places generally are becoming so rare, on account of the increased value of land, that such spots as we are referring to, if divested of their sombre and ruinous aspect, might serve the very beneficial purpose of promoting the health of the inhabitants as well as calming the indignation of relatives and friends of the departed.

St. James's Chapel is now one of the district churches of St. Pancras, effected by an arrangement with the authorities of the parish of St. James's. Some years, however, elapsed before this natural and more convenient ecclesiastical order of things was arranged, the peculiar position of its original connection with the latter parish, from the closing of the burial-ground, having entirely ceased to exist.

At the beginning of the present century St. James's Chapel and churchyard were surrounded by fields. In 1812, North Place was erected ; other houses were eventually built

westward, and two schools were set up. Attention has been attracted to one of them by Mr. Forster in his *Life of Charles Dickens*, already referred to in a former chapter.

At the corner of Granby-street and the Hampstead Road, and known as Mr. Jones's Classical and Commercial Academy, as then inscribed in front of the house, was the school in which Charles Dickens was educated at the time he was living with his parents in Johnson-street, Somers Town, during the years 1824—26. Mr. Thomas, one of his schoolfellows, says: "The house stands now in its original state, but the school and large play-ground behind disappeared on the formation of the London and North Western Railway, which at this point runs in a slanting direction from Euston Square underneath the Hampstead Road." There were then fields in front and behind that school.

"We (Charles Dickens) went to look at it, only this last Midsummer (1851), and found that the railway had cut it up root and branch. A great trunk line had swallowed the play-ground, sliced away the school-room, and pared off the corner of the house; which, thus curtailed of its proportions, presented itself, in a green stage of stucco, profilewise towards the road, like a forlorn flat-iron without a handle, standing on end."

"But the school We were old enough to be put into Virgil when we went there, and to get prizes for a variety of polishing, on which the rust has long accumulated. It was a school of some celebrity in its neighbourhood—nobody could have said why—and we had the honour to attain and hold the eminent position of first boy."

In No. 81 of "Household Words," is the above account of "Our School," containing, besides, sketches of the master, the usher, the Latin master, the dancing master, the French master, a serving man named "Phil," and the pupils, which tends to show that Charles Dickens had a favourable opportunity in those two years beyond that of many boys in a similar walk of life. That he made good use of all his opportunities there is no doubt, as his successful literary career gave full proof.

He says, "There was another school not far off, and of course our school could have nothing to say to that school. It is mostly the way with schools, whether of boys or men. Well! the railway has swallowed up ours, and the locomotives now run smoothly over (or rather under) its ashes.

So fades and languishes, grows dim and dies,
All that this world is proud of,

—and is not proud of, too. It had little reason to be proud of Our School, and has done much better since in that way, and will do far better yet."

At the opposite corner of Granby-street, with a nursery-man's conservatory between, is Mornington Church, a modern iron structure, in which the Rev. T. T. Lynch preached for some years. Mr. Lynch was a preacher of considerable ability, and attracted towards himself many who appreciated his striking and apparently original discourses. His delivery was somewhat painful to persons unacquainted with his manner. From his peculiar style of expression, the "unco guid, and rigidly orthodox," condemned him and his Hymn Book, "The Rivulet," published in 1855; and a controversy waxed rather fiercely in Dr. Campbell's "British Banner," and in "The Morning Advertiser," newspapers, but Mr. Lynch lived down all their prejudices and aspersions, and when he died a year or two since, it was then generally known and acknowledged that he had possessed the confidence, and was worthy of the friendship of nearly all the best ministers in the neighbourhood. It was also then stated that he had been for many years a martyr to disease and pain, which he had bravely endured. Under this extreme difficulty he preached and taught all the saving doctrines of Christianity; and though his language might not always have been that of routine orthodoxy, the ministry of his life was the best exponent of the holy principles he firmly held and taught.

Several of his hymns from "The Rivulet" have been inserted in other collections. From one of those hymns, the following verses show the piety and humility of his spirit:—

"Gracious Spirit! dwell with me;
I myself would gracious be;
And with words that help and heal,
Would Thy life in mine reveal;
And with actions bold and meek,
Would for Christ my Saviour speak.

Truthful Spirit! dwell with me;
I myself would truthful be;
And with wisdom kind and clear,
Let Thy life in mine appear;
And with actions brotherly,
Speak my Lord's sincerity.

Tender Spirit! dwell with me;
I myself would tender be;
Shut my heart up like a flower,
At temptation's darksome hour;
Open it when shines the Sun,
And His love by fragrance own."

In Mornington Place has lived for many years the world-renowned George Cruikshank. For more than sixty years, as he sometimes says, he has by his pencil been endeavouring to reform the morals of the people by showing the evils of certain fashions and habits. He has been called the modern Hogarth; and his great picture, "The Worship of Bacchus," has been one of the most attractive in the South Kensington Museum, to which collection it has been presented by the artist and his friends and admirers. He has had the honour of describing this picture to Her Majesty the Queen, who has been pleased to bestow upon him a small pension out of the public fund, for the reward or acknowledgment of literary or artistic services to the nation. If the efforts of his friends who believe he has been overlooked in the bestowment of honours are successful, he will ere long rise up as "Sir George Cruikshank."

At the north-west end of the Hampstead Road was formerly a nursery-ground, which is now the enclosed garden in front of Mornington Crescent, with its variety of well-grown trees and shrubs. On the opposite side (for several years previously part of an extensive field of mangold-wurtzel) is the garden of Harrington Square, which is similar in arrangement to its neighbour, the modern taste for beds of various kinds of geraniums, &c., being followed.

It would be a gracious act if either some wealthy inhabitant, or, better still, if the vestry as the constituted authority were to cause to be placed a few seats by the rails of this garden fronting the road; the broad space between the garden and the pavement is suggestive of the practicability of the idea, the realisation of which would be a welcome provision for the aged or the weary pedestrian.

CHAPTER XIX.

THE REGENT'S PARK—COLOSSEUM—ST. KATHERINE'S HOSPITAL—
 ZOOLOGICAL GARDENS—PRIMROSE HILL AND CHALK FARM;
 LEIGH HUNT'S DESCRIPTION OF HAMPSTEAD AS SEEN FROM
 THE HILL.

THE inhabitants of the west end of the metropolis have long been favoured by the possession of four extensive parks, appropriately called the lungs of London. Not until the year 1850 were the same needs of the people of the east end considered by the opening of the Victoria Park; and still more recently were those of the north provided for by the charmingly situated Finsbury Park. Thus was removed the reproach that the teeming multitudes of Bethnal Green and of Finsbury and their immediate districts, consisting of interminable streets and courts (many of such being the scenes of squalor and wretchedness) were without the boon of some "breathing place" in which they might gain refreshment of body and of mind by the sight and fragrance of trees and flowers.

And yet there was the possibility of a similar neglect in the north-west of London, had not far-seeing benevolence and consideration suggested the laying out of a park on a portion of what was then the Marylebone fields.

Of the many thousands of all classes of the people who stream into the Regent's Park through the various gates, the greater portion probably are unaware of the fact that only sixty years since (in 1811) it was a matter of debate by the Government whether leases should be granted or renewed as formerly (the Duke of Portland's lease having then expired), or that a park should be provided for the enjoyment and recreation of the people. Especial gratitude would no doubt on such consideration be felt towards Mr. White, then of Devonshire-place, for the part he took. He made a proposition "that only the lower part of the site of Marylebone Park should be built upon; that the buildings should terminate

northwards with a grand crescent of half a mile span, in the centre of which, fronting the end of Harley-street, should be erected the new parish church of Marylebone; and that the remainder of the ground, which was ill-adapted for building on, should be restored to its original state, and converted into a Park three miles in circumference, with walks, drives, &c."

The surveyor of Crown lands was directed to act upon this wise and beneficent proposal. Designs were made by Mr. James Morgan, for the Park, terraces, gates, &c., and thus the area of 150 acres became for ever devoted to the use of all classes of the people. All honour is due to those who so unselfishly provided for the recreation and enjoyment of multitudes then unborn. Thirty years afterwards it was stated in a publication of the day: "At present, the trees there are but young, but every year they are adding to the beauty of the walks and drives. The noble ranges of buildings around, the commodious drives, together with the neighbouring attractions of the Diorama, the Colosseum, and the Zoological Gardens cannot fail to make the park popular."

Thanks to Lord Llanover, when, as Sir Benjamin Hall, he was Commissioner of Works, at the suggestion of Prince Albert, he directed the beginning of that ornamentation by means of flower-beds and landscape gardening, which has resulted in the present beautifully devised walks and beds, in which the choicest flowers are so artistically arranged. Other parks may now outvie the Regent's Park in this respect, but here was the beginning of the improvement, and with the happiest result, for scarcely ever has there been an instance of wilful destruction or robbery, though many thousands of all classes frequent this park in the season.

While reposing on one of the comfortable seats, the grateful emotions raised may well recal the past. Looking towards where now stands Devonshire Mews, was the Old Manor House of Marylebone, which is said to have been at various times one of the Royal Palaces. According to a drawing by Rooker, formerly in the possession of Mr. White, of Devonshire Place, it was of the Elizabethan order of architecture, but part of it was modernised. Behind it stood, in the reign of Queen Anne, the famous Marylebone tea-gardens, at that time frequented by the nobility and gentry. In 1737 the gardens were opened to the general public, the price of admission being one shilling, for which some return was

made in refreshment, and an entertainment of music under the direction of Dr. Arnold. Afterwards it became a kind of Ranelagh or Vauxhall, and in 1772 Signor Torre exhibited in fireworks Mount Etna in a state of eruption, like the exhibitions in later years at the Surrey Gardens. But there came a time of degeneracy, and in 1778 the gardens were closed, and the site was let for building. That Manor House frequently changed hands. At one time it was disposed of by King Charles to Sir George Strode and Squire Wandesford as security for a debt of some two thousand odd pounds due for supplying arms and ammunition during the civil war. When the Commonwealth succeeded that monarch's violent death, Marylebone Park was sold to Sir John Spencer of London as a means of paying Colonel Harrison's regiment of dragoons. At that time there were 124 deer in the park, and 2,976 trees to be used for the building of ships for the navy. On the Restoration of Charles II. the former owners were also restored to the possession of the park till the debt owing them was discharged.

It is recorded that, in 1760, the year in which George III. ascended the throne, "the ambassador from the Emperor of Russia and other Muscovites rode through the City to Marylebone Park, and there hunted at their leisure." That was but a little more than a century since, and yet how difficult to realise the fact of a royal party hunting "at leisure" in the Regent's Park!

The grateful part proprietor of this beautiful Park will not be much affected by the objections of T. R. McCulloch in his Geographical Dictionary, published in 1850, when after describing the Regent's Park as having "a clay subsoil, is wet and badly drained," he adds, "Neither is it what it professes to be, a place wholly appropriated to the accommodation and recreation of the public; on the contrary, the public is shut out from a considerable portion of its extent, and some even of its finest parts have been let to individuals who have built villas upon them! This is a gross abuse of the public property; and it is astonishing that it should have been allowed to be perpetrated, almost without notice." Since the year in which Mr. McCulloch wrote, very much has been done to remedy natural defects, by draining, &c. The public are satisfied with the beautiful avenues for promenading, and though the villas may take away portions of the park, they add to the beauty of the

scene, while the owners also enjoy the great privilege of possession. At Hertford House is the clock of Old St. Dunstan's Church, Fleet-street, with the figures of Gog and Magog who strike with their clubs the bell every quarter of an hour, which may be seen or heard in the distance. The villa of the late Mr. Holford, called Holford House, has been for some years known as the Baptist College. In the villa nearly opposite Gloucester Gate, lived Sir Herbert Taylor, Master of St. Katherine's Hospital. In the Church of the Institution there is a monumental inscription to his memory, which states that he "passed forty-two years of his life in the service of the Royal Family and of his country, in situations, both military and civil, of the greatest responsibility and importance, which he filled with the most inflexible integrity and acknowledged ability, having enjoyed the full confidence of three sovereigns and that of H. R. H. the Duke of York, which he repaid with the most zealous and unremitting devotedness to their service; he retired into private life at the close of the reign of William IV." He died at Rome 20th March 1839, and "was interred in this church on 13 June." Amongst other exemplary virtues it is said of him, "that he was a strict observer of his word."

Looking towards Primrose Hill is Barrow Hill (now a large reservoir belonging to the New River Company). From thence formerly ran westward the brook, called Aybourn, through the valley, said to have given the name to Marylebone. The water of that rivulet now forms the "Ornamental" lake, on which pleasure boats are to be hired in the summer time. A few winters since many lives were lost by the ice breaking when crowded by skaters and sliders, as well as a large number of spectators. It was a mournful time for many families in the neighbourhood. The sad accident made a great impression on the public mind, and eventually led to the rendering such an event again happening almost impossible by levelling the bottom, and making the lake of smaller depth.

The central portion of the park is occupied by the gardens of the Royal Botanical Society, and there rank and fashion congregate to witness the marvellous exhibitions of flowers in the season.

On the east side of the Regent's Park, near Park Square, is the Colosseum. It is a sixteen-sided polygonal structure, with a magnificent portico and cupola. The Diorama in the

Regent's Park had done much to familiarise the people with, and give them a taste for, panoramic representations, before the Colosseum was projected for the purpose of exhibiting a remarkable panoramic painting of London. It was opened for public exhibition in 1829, after five years' preparation, which ruined the projector, Mr. Hornor. The printed account of the picture sums up almost all its points in the following words: "From a ballustrated gallery, and with a projecting frame beneath it, in exact imitation of the outer dome of St. Paul's Cathedral, to which the visitor may be raised by machinery, and be presented with a picture that cannot fail to create, at once, astonishment and delight; a scene, which will inevitably perplex and confuse the eye and mind for some moments, but which on further examination, will be easily understood. It presents such a Pictorial History of London, such a faithful display of its myriads of public and private buildings; such an impression of the vastness, wealth, business, pleasure, commerce, and luxury of the English Metropolis, as nothing else can effect. Histories, descriptions, maps and prints, are all imperfect and defective, when compared to this immense panorama. They are scraps and mere touches of the pen and pencil; while this imparts, at a glance, at one view, a cyclopædia of information; a concentrated history; a focal topography of the largest and most influential city in the world. The immense area of surface which this picture occupies, measures forty-six thousand square feet, or more than an acre in extent." Though this may be a coloured description, to a great extent it was true. The picture exhibited, at one view, "to the eye and to the mind the dwellings of near a million-and-a-half of human beings, a countless succession of churches, bridges, halls, theatres, and mansions; a forest of floating masts, and the manifold pursuits, occupations, and powers of its ever-active, ever-changing inhabitants;" but what a change has fifty years effected! The million-and-a-half of inhabitants have been nearly doubled; the dwellings have equally multiplied; bridges, too, have been built of such a character, for strength and beauty unknown. What would our forefathers have thought of railway bridges crossing the Thames; or even the existence of railways at all, that now form a network around London?

A painting of Paris by Night and by Day was another equally striking exhibition in later times. Hornor's picture

should have claimed some interest in the present day as exhibiting a faithful memorial of London, fifty years ago; but such is the effect of time that scarcely a bidder could be found lately, when this wonderful picture was for sale. The Colosseum itself is also doomed, and will ere long be destroyed, with all its pleasant associations, adding to the long list of changes which are continually passing upon all earthly things.

In the appendix to the Fiftieth Report of the Commissioners of Woods, Forests, and Land Revenues, p. 45, in the Schedule of monies due to Her Majesty in respect of rents of leases which have been owing for a greater period than a year, it is stated that Thomas Hornor, lessee of the Colosseum, Regent's Park, held at an annual rent of £262 18s., owed for rent due to 10th October 1871, and unpaid on 31st March 1872, two years-and-a-half's rent, amounting to £657 5s.; and that "certain breaches of covenant having been committed, the receipt of the rent has been stopped. Negotiations have been entered into for the removal of the existing buildings, and for the construction of dwelling-houses, &c., upon the site." In the Report for the next year, 1873, the amount due is £920 3s. for three years-and-a-half's rent, and "negotiations" are still going on.

When the new and spacious docks were erected near the Tower of London in 1827, upwards of 800 houses were pulled down to make room for them. It required, however, the passing of an Act of Parliament to remove the St. Katherine's Hospital, one of the most ancient charities in London, and which was amongst the buildings standing in the way of that improvement.

St. Katherine's Hospital was founded in the year 1148 by Matilda of Boulogne, wife of King Stephen. The appointment of Master was in the gift of the Queen. Queen Eleanor, wife of Edward I. was the second foundress, and in addition to the master, she appointed three brethren chaplains, three sisters, ten poor women, and six poor clerks, with sustenance for all. She gave to the hospital the manor of Carlton, in Wiltshire and the manor of Upchurch in Kent. Queen Phillipa, wife of Edward III., founded a chantry in connection with the hospital, and gave to the foundation land of the yearly value of ten pounds. It was then called a free chapel, a college, and a hospital for poor sisters. In 1527, a guild or fraternity was founded in the Hospital of St. Katherine to the honour of St. Barbara. The

members of the fraternity were required to pay 10s. 4d. on entering, or within the space of six years, and it was to be paid either in money, plate, or other honest stuff. Then the Warden gave the brother a letter to take to the altar of Barbara to be registered, and he was prayed for daily by name; and he received a letter which guaranteed surety of living, in case of falling "into decay of worldly goods, as by sickness, hurt by the wars, or meet accident upon land or sea, or fall into poverty;" in that case the "Master shall receive him favourably, and there he shall have every week 13d., house-room, and bedding, with a woman to wash his clothes and dress his meat; and so continue year by year during his life, by the grace of Almighty Jesus." In Maitland's "History of London" the above quoted particulars are given from the rules, ending with "Given this 1st day of December 1527. Sir William Skevington, Knight, Master; William Uxley and Robert Fisher, Wardens."

Maitland also quotes the directions for whom the priests and brethren were to pray. "And first he shall pray for the good estate of our Sovereign Lord and excellent Prince King Henry VIII. and Queen Katherine, founders of the said guild and brotherhood, and brother and sister of the same. Also ye shall pray for the good estate of Thomas Wolsey, of the title of St. Cecil of Rome, Priest, Cardinal, and Legatus or latere to our holy father the Pope." For the Dukes of Buckingham and Norfolk, the Earl of Shrewsbury, and "all ladyes and brethren of the same;" "and for the souls of all brothers and sisters that be alive, and for the souls of all brothers and sisters that be dead." "And for the more special grace let every man say a paternoster and an ave. And God save the King, the Master Wardens, and all brothers and sisters of the same."

With a view to promote trade and industry, a fair was allowed to be held by this hospital on Tower Hill the day after the feast of St. James, &c. When Henry VIII. dissolved all religious houses, this one shared the same fate on 4th February 1531; the hospital and church being allowed to remain, with many of its privileges, and there the charity continued till the site was cleared for the docks, and then it was removed to its present site in 1829.

There is nothing to justify the application of "Hospital" to the present institution. Her Majesty is the patroness, and there are three "brethren chaplains" and three "sisters"

who have in some capacity or other served Her Majesty; there is also a Free School for some seventy boys and girls, who are selected by the brethren and sisters, and are educated, clothed and apprenticed. The "prayers for the souls of all brothers and sisters that be alive" are no longer offered, save in the general Liturgy read in the Collegiate Chapel where some 300 persons meet for worship; but those prayers "for all those brothers and sisters that be dead" are necessarily forbidden, for there is not the slightest tendency to Romanism, the service also being very "Low Church" indeed. And the funds for the support of the present institution (which would not be recognised as that founded by the wife of King Stephen 700 years ago, or as that 400 years afterwards, when there was a provision for "sickness, hurt by the wars, accident, or poverty" for the guild of poor brethren) which funds must be very large as they arise from landed property, are absorbed by the modern Church and Schools, without any apparent constituency to make enquiry, or receive any report, for none seems to be necessary in the modern St. Katherine's Hospital.

On the north side of the park are the Zoological Gardens. Perhaps Mr. McCulloch's objection to the misappropriation of space would be removed as far as these Gardens are concerned, provision being made for the poorest classes to avail themselves of the amusement and instruction they afford, and on every fine Monday and on holidays, for sixpence, may be seen an exhibition which for completeness and attractiveness was altogether unknown to our grandfathers.

The Zoological Society of London was founded in 1825, and was supported by the subscriptions of the fellows or members. Admission to their gardens at first was confined to the members of the Society, who had also the privilege of giving orders, which were available on payment of an entrance fee; afterwards the public were admitted on payment of one shilling only; but when the reduction was made to sixpence on Mondays and at holiday times, the gardens became literally crowded. No expense is spared to introduce specimens from all quarters of the world. The young hippopotamus, born in the gardens, has proved to be a most attractive introduction. The collection is esteemed as the rarest and most extensive in Europe. During the summer months the flower-beds and shrubs transplanted from the

gardens of the Horticultural Society, present a most attractive feature in this unrivalled place of recreation and also of instruction.

Primrose Hill is said to have been so named from the abundance of primroses once to be found there. It is celebrated in history from the fact of the body of Sir Edmond Bury Godfrey having been found in the fields near the Hill. This occurred in 1678, a period when Popish plots, pretended and real, were agitating the country. Sir Edmond was supposed to have been concerned in the plot of Titus Oates, and the fact of his burning large quantities of papers favoured the suspicion. He had always been, too, a partisan of the Catholics. In a letter to Mr. Miles Prance in 1681, it is stated that his body was found in "a ditch on the south side of Primrose Hill, surrounded by divers closes, fenced with high mounds and ditches; no road near, only some deep, dirty lanes, not coming near 500 yards of the place, and impossible for any man on horseback, with a dead corpse before him, at midnight, to approach, unless gaps were made in the mounds, as the constable and his assistants found from experience when they came on horseback thither." The case was involved in so much mystery, that whether he was murdered, or died by his own hand from fear of discovery, was never satisfactorily known.

The St. Pancras Volunteers of 1799, on stated days, used to march to Chalk Farm to fire at a target which was at the foot of Primrose Hill on the south side. The successful marksman was the winner of a silver cup subscribed for by the corps. That stone target remained for many years after it ceased to be used by the Volunteers. Then followed the cruel sport of pigeon shooting, which was indulged in for a few years.

For many years this spot was the scene of duels, then thought to be a necessity to prove the possession of honour. Colonel Montgomery expired in a room of the tavern in 1803, and Lieutenant Bailey was killed in 1818. One of the latest and most sorrowful was that between Christie and Scott, in March 1821, in which the latter, editor of the then celebrated "London Magazine" was killed.

There was another hill adjoining Primrose Hill, called Barrow Hill, not, as William Howitt says, another name for the same hill. It was supposed to have been formed

from being a burial-place after some great battle. It is now used as a reservoir by the New River Company, as before stated.

Chalk Farm, Howitt supposes to be probably a corruption of Chalcote Farm, the Chalcote estate extending thence to Belsize-lane. There is no chalk in the neighbourhood to originate the name.

In the remembrance of many persons still living, there was a pathway to it, across a pleasant field, from a lane by the side of the canal bridge near the Hampstead Road turn-pike, but the London and Birmingham Railway entirely changed the aspect of that once favourite resort. The gardens of Chalk Farm were separated by a roadway from the tavern, which, with its long assembly room used for public dinners and balls, were eventually destroyed. Houses and shops instead are now passed by the frequenters of the greatly improved Primrose Hill. Gravel walks now cross this healthful resort in various directions, while myriads of gas lamps give a remarkable aspect to the scene around as viewed from its summit by night.

During the agitation against the introduction of Poor Law "Bastiles" as the unions were then feared to become, a series of three monster meetings were held on Primrose Hill, addressed by the Rev. Joseph Rayner Stephens, from Lancashire.

Forty, thirty, even but twenty years ago, Primrose Hill was the resort of the roughest and rudest classes of people, at holiday time and on Sundays. A certain class of caterers for the bodily wants of the multitude then made a din with their cries, the remembrance of which contrasts most unfavourably with the conduct of the orderly law-abiding people who now frequent the hill and repose on the grass or on the excellent seats around its summit.

The change is due to the late Lord Llanover when Commissioner of Works. The hill was then secured for the benefit of the public. That innovator, the builder, has now completely surrounded the base of the hill, save in the direction of the increasingly beautiful Regent's Park. But, it must be confessed, we have lost the views of Hampstead and Highgate. True we can see their church steeples and the trees around them above the roofs of the houses which cover the once beautiful meadows. The following picture of

Hampstead by Leigh Hunt as seen from Primrose Hill is of the past ; but the description of the "within" of Hampstead is, happily, still of the present :—

"A steeple issuing from a leafy rise,
With farmy fields in front, and sloping green,
Dear Hampstead, is thy southern face serene,
Silently smiling on approaching eyes.
Within, thine ever-shifting looks surprise,
Streets, hills, and dells, trees overhead now seen,
Now down below, with smoking roof between,—
A village, revelling in varieties.
Then northwards, what a range—with heath and pond,
Nature's own ground ; woods that let mansions through,
And cottaged vales, with pillowy fields beyond
And clump of darkening pines, and prospects blue,
And that clear path through all, where daily meet
Cool cheeks, and brilliant eyes, and morn-elastic feet."

CHAPTER XX.

HAVERSTOCK HILL: STEELE'S COTTAGE; ORPHAN WORKING SCHOOL; TAILORS' ALMSHOUSES; ST. PANCRA'S ALMSHOUSES; THE DOMINICAN CHURCH.

WHEN in the neighbourhood of Haverstock Hill, Steele's Cottage is instinctively recalled to remembrance by many who now see in its stead a terrace of shops, and Steele's Road. The cottage stood where the new road is now made. When Steele was hiding from his duns in that cottage (about 150 years ago) the members of the Kit Kat Club (called after the name of the landlord of the coffee-house where their meetings were held,—Christopher Kat), consisting of Addison, Congreve, Garth, Vanbrugh, and other wits and distinguished members of the Whig party of that day, used to call for Steele on the way to their meeting place at Hampstead. The club met at its summer dinner parties at what was then known as the Upper Flask Inn, but which was afterwards converted into a private dwelling house, becoming the residence of George Steevens, the commentator on Shakspeare, who, Leigh Hunt said, "used to walk to London every morning at day-break to correct the press." It is still a private residence; a long low house with trees before it, situated at the top of the hill near the turning down into the Vale of Health.

Sir Richard Steele was a man of impulsive warm-heartedness; one who "wore his heart upon his sleeve;" a contrast to Addison, of whom it had been said, "he went to heaven as he would have gone to court, dressed in his most becoming graces à la mode, and preparing himself for a good reception, if not by the consciousness of his rank, by the smiling zeal of his deference, and the politeness of his security." Perhaps Leigh Hunt was too severe in that description of Addison; but the contrast between him and Steele, no doubt was as great as between Dr. Johnson and Dr. Goldsmith, the latter bearing resemblance in some respects to Sir Richard Steele.

To Steele especially we feel indebted for the creation of a class of literature, just 160 years ago, which presents a picture of society as it then existed; presented, too, in so charming a style, that it has been well said to be a model of pure English. He was born in Dublin in the year 1671; educated at the Charterhouse, in London, he then removed to Merton College, Oxford, and afterwards became an ensign in the Guards. He first attracted public attention as an author by his comedies, "The Tender Husband," "The Lying Lover," &c., but became more prominent by his political writings, and was expelled the House of Commons, of which he was a member, on account of publishing two pamphlets, supposed to contain treasonable sentiments.

Received into favour by George I, he was knighted in 1715, and held a lucrative office; but subsequently suffered much from penury, caused mainly by his speculating projects. He retired into Wales a few years before his death, which took place in 1729.

Steele and Addison influenced very materially the age in which they lived, which was one of fierce political and religious strife; and, as Charles Knight well says, "under their periodical companionship, many a fiery Templar was calmed by the pleasant lessons that he read as he sipped his morning chocolate; and many a court beauty was taught that there were more graceful and enduring charms than those of the female politician."

Addison himself in his "Freeholder," a series of political essays, says of the Tatlers and Spectators that "they diverted raillery from improper objects, and gave a new turn to ridicule, which for many years had been exerted on things of a sacred and serious nature. Our nation are such lovers of mirth and humour, that it is impossible for any detached papers, which come out on stated days, either to have a general run or long continuance, if they are not diversified and enlightened from time to time, with subjects and thoughts accommodated to this taste which so much prevails among our countrymen. No periodical author who always maintains his gravity, and does not sometimes sacrifice to the Graces, must expect to keep in vogue for any considerable time." One great value of those papers is that they give us real pictures of the every-day life of their time. They also reflect the general character of the people in the first quarter of the eighteenth century. It is well, therefore, to look back upon

the past, and the contrast with the present is vastly in our favour.

Instead of the open country around the cottage in which Steele sought relief from care 150 years since, Haverstock Hill is now covered by crescents and lines of elegant villas and modern buildings. The suggestive sign of the "Load of Hay" originally and until within a few years past a roadside inn, standing back from the road, and a tea-garden in the rear, is now a modern gin-palace. St. John's Park and Maitland Park have no direct communication with the town, which has sprung up eastward, of stucco-fronted houses already in a state of decay, where, aforetime, pathways through verdant pasture land led to Hampstead. Here, also, are now several institutions, various in their objects, in the line of road called Southampton Road, but at the first these institutions stood alone.

The first which meets the view, is the Orphan Working School. Its benevolent existence as an institution commenced in a small house at Hoxton on 10th May 1758, receiving twenty poor orphan and destitute boys, and afterwards the same number of girls. Three houses were eventually taken for the reception of the continually increasing number, and at length a building was erected, in 1773, in the City Road, at that time a suburban part of London. In that building, originally intended for 70 children, the number was increased to 137 in the year 1846. The present building was opened in 1847, and was intended for 240 children; it was enlarged in 1860, to accommodate 400. To the end of 1873, 2,910 orphans have been received into the School, more than half that number having been admitted since the removal to Haverstock Hill.

Originally the term "Working" was strictly applicable to the institution. When those fourteen gentlemen, city merchants and men of business, met, to found it on the 10th of May 1758, at the "George" Inn, Ironmonger-lane, their chief idea was not so much to educate as to teach to work; hence the name. The children were taught shoemaking, garden net making, and list carpet making, and their employment continued eight hours a day. Several years elapsed before anything but reading was taught, and when it was proposed to add cyphering, a sub-committee recommended that the children might go as far as addition. About the year 1838, work gave place to education of a higher and

more comprehensive character. Elementary drawing and other subjects were added, and at the examination at the Government Science and Art department, South Kensington, in 1867, out of 161 boys who competed in drawing, 71 obtained prizes. Indeed, of 588 schools, the Orphan Working School gained the highest number of prizes. The high character of their schools is not only still maintained but has considerably advanced in every branch of study. The Report for 1873 by Mr. Saunders, Inspector of the Borough Road School, concludes by stating, "I have found no schools on the whole more efficient than those on Haverstock Hill, nor do I think that in more than two or three instances I have found schools equal to them."

There are two departments in which the girls are educated; the domestic, in which they are trained in household duties, at 12 years of age, under the superintendence of a matron, taking their turn in laundry work, &c.; and the girls' school, in three divisions. Besides the usual instruction in reading, writing, arithmetic, Scripture, history, grammar, geography, &c., they greatly excel in plain needlework; the use of the sewing machine is only permitted to the house girls. All the making and repair of garments worn by the children is done in the school, and all the laundry work is done in the house, in which the elder girls take part. To make the school-rooms pleasant and cheerful, the windows are abundantly supplied with plants, especially in summer; and even in the depths of winter the rooms are much enlivened by the warblings of canaries and other songsters. In the girls' playground are small garden plots for the cultivation of flowers by the children. The "Educational Record," for April 1872, says, "We cannot speak too favourably of the moral and religious influence exerted by the head mistress over those committed to her charge; and it is very pleasing to notice how thoroughly she has secured their love. Though very undemonstrative in manner, her devotion to her work is conspicuous, and cannot fail to produce lasting fruit."

Children are eligible for admission between seven and eleven years of age, provided they are in good health, and have neither been the inmates of a workhouse or a prison. The boys remain in the school until 14 years of age, or longer, if their conduct is unexceptionable, when they are placed out in situations or as apprentices, if suitable opportunities offer, with an outfit of the value of £5. The girls remain until

they are 15 or 16 years of age, depending upon good conduct, when they "go out as teachers, nursery governesses, companions, house and parlour maids, but not as general servants, as the rules provide they shall only go where another servant is kept. Leaving so young renders this rule necessary. The children receive a religious, useful, and suitable education. A large portion of them have been placed in situations, in which they have by industry and good conduct, obtained not only a comfortable livelihood, but some have risen to influential positions in society; among them are ministers, merchants, solicitors, and one a barrister, and naturally many of them are now governors of the charity.

A valuable statistical report is published by the committee, showing the average cost per child for the past twelve years, —under the several heads: provision, fuel and washing, ing, clothing, salaries and wages, and sundry other charges. The total amount is £22 18s. 10½d. of which the first item is £8 19s. 3½d. thus proving that with a full and generous diet a large establishment may be made to cost comparatively little, if well managed, as this institution undoubtedly is.

Ten thousand pounds are required annually to maintain the institution in efficiency, and to receive the full complement of 400 children. Four-fifths of the amount is derived from voluntary contributions, one-fifth being the proceeds of rentals of the City Road and Maitland Park estates, and some railway and other stock, the gifts of benevolent friends of the institution.

The admirable site and healthy position of the building, is seen in the small percentage of deaths, and in the few cases of sickness therein; in proof of this, the surgeons' report for the year ending January 1874, states that "remembering that many of the parents have died of diseases likely to be transmitted to their offspring, the freedom from disease and the general good health of the children speaks well for the situation of the building and the general management of the institution.

The religious services at the institution night and morning, and on the Lord's Day, are always very impressive. The latter are conducted by clergymen, ministers and friends, of various denominations, thus maintaining the unsectarian nature of the institution, and are much appreciated by the children and officers. At the Tuesday morning service, the

majority of the members of the House Committee are always present at a quarter to eight, summer and winter.

It has long been a custom for the children who have here received their education to hold correspondence with their former teachers in this school; a praiseworthy habit, which keeps alive the gratitude of the scholars, and also enables the teachers and managers to learn something of the results of their care and influence. One boy, a printer's apprentice, writes, and sends in type, the following illustration of faithfulness to principle:—"Mr. Fox will be happy to hear that I have not broken the pledge I made whilst in the school; although, as I expected, I do get a little teasing about it; and I wish the greatest success in persuading more boys to be teetotalers." Truthfulness and a sense of honour, besides a kindly philanthropy, has evidently been implanted in his case.

Another illustration showing grateful regard for the school was seen last year in a former scholar, now James Macassey, Esq., Barrister-at-law, of New Zealand, presiding at a meeting of 250 old scholars, and distributing the prizes. Many other cases are made known of success in life attended with substantial remembrance of the institution which laid the foundation for that success. Several are now training for missionary work at home and abroad. The founders of one of the largest drapery establishments in London were two boys educated and apprenticed from this school.

In June 1873 nearly all the children were taken to Margate, where they had for the first time in their lives a glimpse of the "bright blue sea." Their singing and drill exercise on that occasion attracted much public attention.

One of the most direct modes of calling public notice to the claims of the school is a Lecture illustrating the inner working of the School by views shown by lime light. The Committee have got this up at considerable cost and it is very effective; of which it is said in the Report: "People have been astonished to find that the Orphan Working School has existed for more than a century, and yet have never heard of it."

There were 348 children in the School in 1873, of whom 79 left during the year, who were replaced by 76 others, who were elected, or admitted on life presentation or on payment. That number has been so increased that at the time of preparing this statement there were 389 in the School.

The mode of election is discussed in the last Report, and a decided preference is given to the present mode, as it is "beneficial to the friends of the children to a far greater degree than any proposed method of selection, as the canvassing for votes necessarily brings the distresses of the widows and their families before a larger number of benevolent friends, who, in numberless instances, not only help the individual cases brought before them, but a second and a third child has been placed into this and similar institutions, and the widow helped into a position to earn her own livelihood; also, during the last ten years four out of every five candidates have been elected." The experience of 116 years also serves to prove that in a pecuniary sense "the present system of election far surpasses the close, and unhealthy system of selection" of the earlier days of the institution. Three-fourths of all the applicants during the past ten years have been admitted, and of the remainder many more will be elected during the present year (1874).

It is interesting to trace the gradual expansion of this institution as the claims upon it increased. It has tested the truth of the principle to which it has appealed—the succour of the helpless; the plaintive cry of the orphan has been heard, and a home provided for many hundreds of such in this invaluable asylum. Humble in its origin; it has yet for many years been aided by Royal patronage. Though this fact is gratifying in many respects, it may mislead some who are as yet unacquainted with the sources from which its income has been mainly derived. The principal support has been provided by the untitled, though noble sympathisers with the orphan and those who had no helper. The Infant Orphanage at Hornsey Rise was originated in 1864 by the Secretary of this institution, as it was seen to be a necessary part of the object in view to provide "for the infant orphans of respectable but poor persons." The home principle is adopted as nearly as possible by having separate houses to contain 25 children. There is an excellent managing committee; but the main cause of success of both these institutions, humanly speaking, is the Secretary. To the earnest indeed enthusiastic efforts of Mr. Joseph Soul may be attributed the highly successful condition of the Orphan Working School and of its off-shoot the Alexandra Orphanage of which he is the Honorary Secretary, and he is at the present time collecting money for the erection of a Convalescent Home at

Margate, which when complete he will present for the benefit of the orphans in these institutions. Need we add he is always open to receive contributions at his office, 73 Cheap-side.

On part of the estate at Haverstock Hill is the Haverstock Congregational Chapel, in which for many years the Rev. John Nunn has continued to minister to a large congregation. Many of the elder children from the School worship here on the Lord's Day, and their orderly behaviour and correct singing is a gratifying fact to their teachers. The chapel is a modern Gothic building, and a school-room of the same style of architecture has been erected near to it.

The feelings awakened by the claims of the orphan, and the provision made for their necessities in such institutions as that of the Orphan Working School, may be compared to those which the season of spring calls forth. Great responsibility rests upon those who have the training of so large an assemblage, the majority of whom will ere long become engaged in the active business of life. It is the season of hope. But far different thoughts arise on turning towards the east of Haverstock-hill, and surveying the Almshouses for Aged and Infirm Journeymen Tailors. The conflict of life is past, and the winter, too often of "discontent," is alone to be seen. Still winter has its pleasures, and when the alleviations and comforts of that season are present how much cause is there for thankfulness for the refuge of old age in such an asylum as the Tailors' Almshouses.

Almshouses formerly owed their existence to the bequests of pious individuals whose names in many instances have been handed down to posterity ; but some forty years since it entered into the minds of the journeymen connected with many trades to found institutions for the aged and infirm of their own fraternity, among which were the drapers, the poulterers and fishmongers, the printers, and in fact the guilds and incorporations of workmen all over the country, and especially in the outskirts of London. The list of Metropolitan charities published in the "Times" a few years ago, represents only a part of the provision made for the relief of the poor and destitute. Beyond these there are gifts and loans, and burial moneys applicable to the brethren-artisans of the freemasons, oddfellows, druids, old friends, foresters, &c., together with pension or annuity funds belong-

ing to the several bodies of associated trades; and among these may be classed the commercial travellers, watch and clock makers, goldsmiths and jewellers, cheesemongers, the building trades, furniture brokers, omnibus servants, &c. Why, then, should not the tailors have their asylum also?

This question was solved by a few of the journeymen early in the year 1837, who solicited the aid of their employers towards founding an asylum for the relief of the aged and infirm among their fellows; and so warmly was the appeal responded to, as well on the part of masters and men as on that of woollen drapers, button makers, trimming sellers, and others connected with the clothier's trade, that funds were speedily procured, and before the year had expired a benevolent institution was established and enrolled "according to the Act in such case made and provided," "for the establishment of a fund for the relief of aged and sick journeymen tailors, and the widows of pensioners, for the erection of an asylum for the reception of such journeymen tailors, and, if married when elected, their wives also," without the aid of royal patronage, and with no other support than such as arose legitimately out of the trade itself; an annual subscription of seven shillings, or a fraction over three half-pence per week, to secure to the provident journeymen a pension of £20 16s. a year, as well as coals, medicine, and medical attendance—benefits which were to be available to journeymen tailors of all nations and creeds who should have been incapacitated for labour and have subscribed for a given length of time to the funds.

In 1842, five years afterwards, the west front of the Asylum was erected, and the north front in 1846. The freehold site for the building, together with the cost for the erection of six of the houses and the chapel, as also the endowment of the latter, was the munificent gift of the late president, John Stulz, Esq., in addition to £1,582 15s. There is no building debt to encumber the estate, which has belonging to it freehold ground sufficient for additional buildings, if they should be considered necessary. In the meanwhile an increasing ground rent is received.

In consequence of the munificence of Mr. Stulz, a foundation for two pensioners was created—called after his name, which presentation is in the gift of Mr. Stulz's heirs, &c., from among the admitted candidates.

The great wealth of the Stulz family and firm, in Clifford-

street, Bond-street, is called to remembrance by the munificent act of the late president of the Tailors' Asylum towards that institution. It was, we believe, his brother who retired to the south of France, where he died in 1832, after a few years' residence. He was created Baron Stulz. His present of £40,000 to the Emperor of Austria, to do as he pleased with, obtained for him in return the Order of Maria Theresa and the patent as Count Gothenburg. He had great wealth in the bank of Vienna (Rothschild's); his estate at Aaires, in France, cost him £100,000; he possessed another estate near Baden, on the Rhine; and his other property exceeded £40,000.

If tailoring produced for him this enormous wealth, it was but fitting that those who enabled him to realise it should be remembered when unable, by age and infirmity, to gain a subsistence. It would appear by the list of subscribers that by far the greater amount is subscribed by the employers. If it is true that the first donation was the surplus arising from subscriptions by them to defeat the men at the time of the first disastrous strike, then it was a graceful act, and good has arisen out of evil.

The published list of names of several deceased benefactors of the asylum shows that many others have also contributed very liberally. The name of Hinchcliffe appears for £1,000, Houseley, £1,215; Jarvis, Braid, and Anstey, £500 each, and Cartwright, £730, besides many others for smaller sums.

The institution needs over £2,000 yearly to sustain its efficiency, more than half of which amount is obtained by subscriptions and an annual dinner. The working expenses appear to be sufficiently moderate. More than three hundred pensioners have been placed on the funds of the institution since its foundation. Each male pensioner is allowed £20 16s. a year, with coals and medical attendance; the last item being an important matter to aged and afflicted people. On examining the list of candidates, from which additional pensioners are elected, it appears that impaired vision is the almost universal complaint. It has been said that tailors are by no means a short-lived class, their average life being calculated to be longer than painters, wheelwrights, compositors, and even agricultural labourers.

The Asylum is a handsome red brick building, consisting of ten houses of eight rooms each, and a chapel in the centre, in which a resident clergyman performs divine service twice

on Sundays. There is also an infirmary, erected in 1847, for the reception of infirm single men. The asylum is surrounded by a pleasant lawn in front and a garden in the rear. The rooms are commodious and cheerful.

A visit to the chapel one Sunday morning led the writer to ask one of the congregation, at the close of the service, where were the tailors? He was informed that a certain number of seats were appropriated to them, but that only about eight of them attended. The appearance of the assembly warranted the truth of the statement; it was that of an ordinary Church of England congregation.

No one is justified in finding fault with the placing a chapel as a part of the institution, as it was paid for and endowed by Mr. Stulz, of which benevolence a painted window is the memorial; but when it is stated that "the benefits of the institution are available to the journeymen tailors of every nation and creed," it appears contradictory; and an on-looker might think that the space might now be appropriated for some of the necessarily rejected applicants. There are churches and chapels of all denominations close at hand for those inmates who are able to attend them, without any invidious distinction or separation.

When the Asylum was opened, in 1842, it was delightfully situated, close to the pleasant fields on the way to Pond-street, Hampstead. A few years later the Orphan School became a near neighbour, and gradually buildings increased, till now both institutions are surrounded, the fields are covered, and one part of Mother Shipton's prophecy of the termination of all sublunary things when London and Hampstead are connected by houses, will ere long be fulfilled.

The story of the Tancred Charity, related in a Blue Book printed for the House of Commons, in 1867, made known the fact that twelve disappointed old gentlemen, in constant daily intercourse, afflicted with infirmities of body and mind (and temper) natural to them, could not make themselves happy. Public investigations into their quarrels and certain accusations against some of their number brought the charity to be considered a nuisance. Experience proved in this case that external advantages could not of themselves confer happiness, and that the conditions of the bestowal and the peculiar character of the recipients prevented the bequeathal of the donor's own happy and contented disposition. This

gentleman, Christopher Tancred, enjoyed a beautiful estate at Whixley, near York, and bequeathed it in trust for twelve inmates, requiring only that candidates should be either gentlemen by birth, or professional men, who had become reduced in circumstances, and whose characters justified their selection; the trustees were to be officially connected with Oxford University.

Many tales of discontent would be told if the inmates of similar charities were in a position to complain. We are not, therefore, to discourage benevolent intentions, but rather to remind those who have the care and supervision of such institutions that the old age of indigent persons of good education and perhaps former independence necessarily brings with it discontent at the inglorious termination of their life struggles, and that happiness of mind requires to be ministered to even more than the comforts of the body.

In going through the wards of the St. Pancras Workhouse some time since, an old man, past the allotted three-score years and ten, complained to the writer of the bad language he was compelled to hear. No wonder there is a strong disinclination on the part of those who have seen better days to enter such places.—The company and its associations make all the difference.

Considerations of this character led Dr. Donald Fraser, in the year 1850, when senior churchwarden of St. Pancras, to convene a meeting of a few philanthropic gentlemen at his house, when a scheme was projected for founding "Alms-houses for about one hundred of those decayed, but respectable parishioners who, at the close of lives spent in arduous but unsuccessful struggles for maintenance, find themselves reduced to the alternative of sinking under want and privation or of accepting the painful and humiliating position of inmates of the workhouse." A committee was formed, and £1,500 having been collected, a piece of freehold ground was purchased for £1,000 of the committee of the Governesses Asylum, adjoining their institution, in what was then Grafton-place, now the Prince of Wales' Road.

The original almshouses are still in existence, forming part of what is now called Wilkin-street, and are let off by the Hampstead and City Junction Railway Company. This railway passed obliquely through the eastern portion of the centre buildings and across the land which formed the front garden or lawn of the institution. The compensation of

£2,350 was offered by the company, and refused. The Court held that the railway company was compelled to take only such portion as they required, and on appeal the trustees were defeated; but the Lords Justices Court reversed the decision, it being held that compensation should be awarded to the value of the entire property when any portion destroyed rendered the whole valueless for its original purpose. Upon this judgment the Court directed the matter to be referred to the Sheriffs' Court, where, in May 1858, the jury returned a verdict in favour of the trustees for a sum of £6,000, and £900 to cover costs.

A plot of freehold ground was then obtained on the north side of the Orphan Working School, Haverstock Hill, for £1,300. At Lady Day, 1861 (four of the new almshouses being completed), the alms men and women were removed from Grafton-place to the present building in Southampton Road, Maitland Park.

On the external wall of the first house facing the road is a tablet with the following inscription;

Supported by voluntary contributions.
 To the Glory of God,
 And for the comfort of poor old Parishioners,
 These almshouses were projected by Donald Fraser, Esq., M.D.,
 And, by the willing aid of public benevolence,
 Were founded A.D. 1850,
 And rebuilt on this site A.D. 1859.
 Rev. Canon Dale, M.A. Vicar.
 Henry Baker, architect.
 "Cast me not off in the time of old age.
 Forsake me not when my strength faileth."

The means from which the endowment fund is derived, like the institution itself, are voluntary, except a sum of money at the disposal of the Directors of the poor of St. Pancras, amounting to about £50 a year, arising from the rents of land at Kentish Town, given about the year 1558, by Eleanor Palmer, for the poor of this parish. A monumental brass still remains in the church at Chipping-Barnet to the memory of this lady, who was daughter to Edward Cheeseman, of Dorman's Well, Middlesex, "Coferar" (an office similar to our modern Paymaster of the Household) to Henry VIII. Eleanor's second husband was John Palmer, of Kentish Town. Her fourth son, Jerome, married Eleanor, daughter of William Lord Paget. Jerome had large landed possessions in Kentish Town, in the reign of Elizabeth. The land from the rent of which this gift to the poor of St. Pancras is

derived, is that on which Fortess-terrace is built, two-thirds of the proceeds going to the poor of Chipping-Barnet, and the remaining one-third to the poor of Kentish Town. It was formerly distributed on the 1st January in each year, by tickets for five shillings to such as were thought most deserving: but in 1852 it was resolved in vestry assembled to appropriate the rents of the Fortess Field estate to the St. Pancras Almshouses.

The first house at the centre wing of the St. Pancras Almshouses is therefore occupied by the "Palmer" inmates, consisting of one married couple and three single persons, elected by the Directors of the Poor, the first election being on the 25th of January 1853.

The north wing of the building was erected in 1863, as recorded on a tablet on the first house, through the liberality of Henry Aste, Esq., and benevolent friends.

The ground-floor apartments are well contrived for the married couples. The partition which separates the bed room from the sitting room is more than two feet below the ceiling. The sitting room has in it a range with oven and boiler, and water is laid on on each floor.

The lawn in the centre adds much to the beauty of the design.

The most excellent object of the benevolent founder, Dr. Fraser, was worthy of far more regard than it at first received. It was intended to provide an asylum for about one hundred persons who had seen better days, and whose respectable characters should protect them from accepting the painful and humiliating position of inmates of the workhouse. The building capable of containing that number was erected, and, for some years, for want of sufficient funds, more than half of it was occupied by lodgers, paying rent, and only about forty-five apartments were appropriated to the legitimate object for which they were built. But now (1873) all the rooms are occupied by those for whom they were intended, thanks to the energy of the Secretary and Committee.

Some information respecting the local events which have happened, and references to the former condition of the parish and neighbourhood may be gleaned here, and the kindly disposed visitor will be gratified by the evident pleasure of the aged inmate in recalling past scenes and awakening memories of perhaps far happier days. The visit of a bright little boy or girl, too, is always welcome, and thus

the dulness and gloom too often associated with age may be alleviated by a visit to the St. Pancras Almshouses.

Adjoining the Almshouses is the Dominican Church which was opened on October 20, 1867, when Dr. Wiseman, the "Cardinal Archbishop of Westminster" was present, with nearly one hundred priests. The present erection bears the appearance of being but a part of a great plan. In the adjoining waste ground are partly erected marble pillars evidently intended for a grand building. The energy and life which usually marks the Roman Catholic Church in a Protestant country is apparent here, and the manifestation of such qualities ensures respect in Protestants for the men; but can scarcely render them satisfied with the growth of a system in this country which history proves to have been intolerant and subversive of all the principles of freedom for which many of their forefathers shed their blood. Toleration is good, and to be advocated, but not when the warmth of beholders serves to enkindle a power which is calculated to destroy all the principles of liberty and freedom of conscience.

CHAPTER XXI.

TRINITY ST. PANCRAS: THE REV. DAVID LAING—THE GOVERNESSES
ASYLUM.

Less than forty years ago the greater part of the district now thickly populated, and in which the parish of Holy Trinity is situated, was then known as Brown's cow-fields." The only houses then erected were about twenty on one side of what is still called Harmood-street. The inhabitants could then gather mushrooms in the season, near to their own gardens. From the end of the garden of the "Wellington Arms," (now the "Railway Tavern") was Hillman's Nursery Ground, with its extensive strawberry beds, the fragrance from the fruit as it was being gathered in the early morning in the season entered the houses of the inhabitants, which garden extended to the fields, across which was a pathway leading to Grafton-place. Access to Kentish Town by this path was only possible in the summer, or in dry weather. A pleasant walk could be taken by way of Grafton-place, passing the orchard on which Orchard-street has been built, then over the style, and through the fields to Pond-street, which then had a pond in the centre.

The district of Holy Trinity, in 1847, was without the means for religious worship according to the forms of the Established Church, till the Rev. David Laing was appointed to it by Canon Dale. The first ministerial act of Mr. Laing was to issue an address, in which he said, "Fellow Christians, I come among you to be useful in every possible way. The connection between us, which commences this day, is the closest which can be formed upon earth between those not united by blood, and is often far more permanent. How much may be done towards making themselves and their neighbours happy by 9,000 people who are united in christian feeling to work out christian objects! Let me then invite your hearty and affectionate co-operation. I undertake the

very serious responsibility of my present office, because I like and can bear arduous work, and because I know that God can, and will prosper his work in whosoever hands he may place it.' His aim was that of one entering thoroughly into the spirit of his work as a pastor. The remarkable words in his first address, "I trust one day to know you all individually"—perhaps were never more completely realised than in his case.

After the interval of a few weeks, Mr. Laing succeeded in obtaining, from the London and North-Western Railway Company the occupancy of a room, capable of accommodating 200 persons, in a building which stood opposite Grange-road in the Hampstead-road, and which was originally intended for the directors' meetings. His first Lord's-day congregation numbered but twenty-three persons, after the address referred to had been left at every house in the district, and continued at that number for some weeks without any considerable increase. "But he was not to be thus daunted or discouraged; his steadfastness of purpose was equal to his singleness of heart. The early part of 1848 saw his little temporary church filled to overflowing, and in the same proportion were his means of usefulness increased; for it was a distinctive mark of his ministry from the beginning, that whenever he gained a hearer, he rarely, if ever, failed to win a heart." By self-sacrifice on his own part and liberal aid of his little flock, large and commodious schools were erected, which were used for divine worship on the Lord's-day, affording accommodation for 600 worshippers. The opening service was conducted by Canon Dale on Sunday, July 9th, 1848. Emboldened by success, he took immediate steps for the erection of the permanent church, all difficulties and discouragements being surmounted by patience and perseverance, thus realising the promise, "Be it unto thee according to thy faith." On the 15th of October 1850, Holy Trinity Church was consecrated, little more than three years after his entrance upon the work of the district. The original congregation of twenty-three had by this time grown into a goodly gathering of 1,500 worshippers."

Mr. Laing's own description from his "Pastoral Visits," of the commencement of his labours in Kentish Town, is worth reproducing: "A clever and active self-raised man, quite young, and with all the energy of his black head about him, holding already a good position upon the great line to

which my parish was a mere accidental adjunct, entered into my position, and procured me a lofty room in an abandoned station, holding some 200 people. This was filled with a double line of forms, twelve feet long, leaving a passage of one foot for the congregation. Crinoline was then unknown. An old pulpit was found me from another abandoned station, and I begun in this, my 'upper-room,' with twenty-three people, of whom about half remained for our first communion. From this germ sprang our congregation of 1,500 in their own church, besides some five other places in which each Sunday saw service; the regular teaching of a thousand children, and all those corollaries of societies in all forms which mark the expansion of the parochial system. The searching out of the people at their houses, three services a week, and the vigorous pushing needed for the arrangements of the parish, confined me much to necessary work."

The Rev. George Alford, formerly curate for four years to Mr. Laing, said of him and his work: "As the mainspring of the numerous and various institutions of this district it might have been naturally concluded that his time and attention would have been entirely taken up in directing and overseeing the whole. But no; while his eye was ever glancing on one and another part of the important work before him, to see that all was progressing favourably, he threw his energies into the details of each department, so that those labouring under him might be animated by his example. Being punctual and methodical in his plans, he daily accomplished a vast amount of work. For a stated period in the morning his house was open for those who needed his assistance and advice. Then he was wont to visit the sick and afflicted, to attend by appointment some meeting or educational establishment, and to perform similar pastoral acts, that he might promote the cause of 'peace and equity.' He seldom had a spare evening in the week that he could consider his own. He might generally be found, night after night, presiding at some parochial meeting, to promote the spiritual, moral, or social welfare of his charge. Thus he sacrificed his own personal comfort for the good of others, and devoted his energies, his time, his talents, and his pecuniary means to the cause of his God."

"One of the most striking features in his character, was his wonderful power of organisation. He was doubtless raised up by God, gifted in this particular way, to perform

just that important work which he accomplished. Few, if any, could have effected what he was enabled to do in the short space of ten years : so that this district affords a model of the parochial system."

In the account Canon Dale gives of Mr. Laing's determination "that the income of the minister arising from pews-rents should be fixed at the lowest possible standard, in order to afford a proportionate number of free and unappropriated sittings," his noble spirit of disinterestedness and self-sacrifice shines forth. "This church has, in consequence, a larger number than any in the parish, not excepting the parish church itself. Had this been all, it might have sufficed simply to state the fact, possessing, as he was then supposed to possess, a competence sufficient for his own very moderate wants, and being credited with more than competence by those whose only standard of judgment was the open hand and the open heart. But it was little suspected, even by those who knew him best, how largely he had already encroached upon his private resources; how fearful an incumbrance of debt rested upon the newly-consecrated sanctuary; how, in order to relieve the friends associated with him in the undertaking he had determined to charge himself with a personal responsibility which could only be met with the entire sacrifice of his income arising from the church." In 1856, Canon Dale thus referred to Mr. Laing's work: "The exemplary Incumbent of this district has now done the work of an evangelist for eight years, not only without any pecuniary return, but with a considerable excess of expenditure over the annual income of the benefice." The spectacle of such unusual devotedness and disinterestedness, Mr. Dale states, induced him to offer Mr. Laing a valuable preferment which fell to his nomination in 1853, the income from which would not only have borne the annual burden that rested on him from the debt, but would have yielded a surplus more than sufficient for his plain and simple mode of living; but Mr. Laing replied, "They who feel deeply do not express themselves in many words; I could not tell you how much I was gratified by your question of yesterday, but I do not think that I ought to desert my post. My Master has thus far given me strength for the work to which he has called me, and it would be a failure of faith to suppose that continued work will not have continued strength: the discouragements upon London work seem to me to require that

I should go on. A young man can seldom bear them, and many, even with more years, cannot work without constant light. It is my nature to work, and obstacles seem to bring out my obstinacy and to make me work the harder, whilst I have long felt that it is honour enough to do our Master's work without expecting to reap from our own services." Mr. Dale repeated the offer after the interval of a few weeks, but his final answer was, "It appears to me that my duty lies in London, and that I ought not to avail myself of your last kind offer."

The time arrived, however, when it became inevitable, though involuntary on the part of Mr. Laing, to resign the incumbency. "He had so largely taxed his own private resources," said Canon Dale, "that he could no longer retain the post without compromising the principle on which he had acted through life—to 'render unto all their dues.' The circumstances of his case were made known to the bishop of the diocese, who, in the kindest and most generous manner, conferred on him the valuable preferment to the Rectory of St. Olave, Hart-street, Mark Lane, which he held at the time of his decease. Seasonable as the appointment was, however, he could not comfortably avail himself of it, until he had secured for the oversight of his beloved flock a pastor of the like spirit with himself. On receiving the offer of this preferment, his first care was to communicate with me (Canon Dale) on the subject of his successor, and I thought it only a fitting acknowledgment of his invaluable services to place at his disposal the preferment for which he had so dearly paid, without any other condition than that there should be an annual collection on the Sunday nearest to the anniversary of consecration, in diminution of the large yearly payment for which he was still responsible, and would continue to be so while he lived. In every way, therefore, this church, with the varied ministries of mercy of which it is the source and centre, is itself his best and most enduring monument."

But his work was done; he "had finished his course." Mr. Dale, in his sermon on the occasion of his death, on Sunday August 19, 1860, quotes from the description of the last moments of Mr. Laing, given by the Rev. Alfred J. Buss, his devoted friend and last curate: "He was true to his own teaching to the last. The anticipated terrors of a painful operation did not alarm him, and he expressed him-

self willing to live or die. His countenance became so beautiful, that all were struck with it; and to those who were privileged to approach him, he showed an increased tenderness. They will never forget the words of encouragement, the beautiful cheerfulness, the preaching, more than in words, of his example, in those tones of weakness. For two days he lay in almost unconsciousness, and yet gave marks of his great affection for Mrs. Laing. His last smile was turned to her, as she uttered the words, 'Depart, and be with Christ.' 'The glad eye was seen to turn up to the opening glory,' as he said in one of his sermons; and he fell asleep in Jesus." "Mark the perfect man, and behold the upright, for the end of that man is peace."

It is a trite remark, that the world soon forgets its benefactors. They pass away, and "the place which once knew them, knows them no more." In the case of such benefactors as Mr. Laing, however, their record is not only "on high," but their works long remain on earth. It was well said by Canon Dale, that the church of Holy Trinity, with its "varied ministries of mercy, of which it is the source and centre, is the late Rev. David Laing's best and most enduring monument."

Mr. Laing was, in all respects, a thorough realisation of the ideal parochial clergyman. Not a child was unnoticed by him. He patted them on the head, and they seemed the better for his "touch." One who now towers above his fellows, being some inches over six feet high, with pleasure well remembers being thus noticed by Mr. Laing. He was one of the most cheerful happy looking gentlemen ever seen. He regretted, as recorded in his little work called "Pastoral Visits," that many amongst us "sadly forget to make religion pleasant; to show, practically, that her ways are ways of pleasantness. I never could understand how we can talk of heaven as such a happy place, and yet speak of it with a very solemn, mournful manner, and make a great parade of sorrow when our friends go there. The great body of us are like the old Scotchman, who wondered to see the visiting lady so cheerful, as he thought that 'all religious people were gloomy people.' There are multitudes who look gloomy that they may be thought religious; showing how little they know of what spirit they should be."

Mr. Spooner, the immediate successor of Mr. Laing, said of his sermons, that they "were peculiarly terse and original,

never written for effect or show, but ever full of evidences of deep thought and earnest conviction. He never spake as one who was compelled to say something, but as one who had really something to say; some message to bear from his God to the people amongst whom he laboured. He had an intimate knowledge of the ways of the world, and a power of discerning character, such as few possess; an originality of mind which enabled him to give a fresh cast even to the most hackneyed topics; and a spirit so free from all petty jealousy, that one never feared to offend him by independence of thought or of action, provided that that independence was guided by right feelings."

The Rev. Canon Dale, in pointing out certain special characteristics belonging to him, noticed his individuality—"He took note, as far as it was possible, of every single soul committed to his ministry—high or low, rich or poor, man, woman or child; and with regard to the latter, he was, in an especial sense, the child's pastor. He loved the young, and the young loved him. Without offspring of his own, he had the largest family in the parish; for he was a father to all the children of his congregation, but especially to the children of the poor. No effort, no sacrifice, was too great to promote their spiritual, or even their temporal benefit, while, with regard to *all* who formed a portion of his charge, never did man more completely embody the Apostle's exquisite portraiture of Christian sympathy: 'Rejoice with them that do rejoice, and weep with them that weep.' Early and late, his house was the resort of all who needed help, whether secular or spiritual; and, after the performance of divine service in the church, more especially in the evening, he would often find a difficulty in reaching home for the rest he so much required, on account of the numbers who were waiting to catch a word from their minister as he passed. 'It is designed,' he said, 'that no soul should be unknown and untended;' and as it was physically impossible for any individual effort to realise this in so vast a population, he had associated with him, in 1850, no fewer than ninety-nine fellow-labourers, of whom three were clergymen, four lay assistants, and the remainder Sunday-school teachers and district visitors; and he found work for them all. There were five services on the Sunday, and six in the week; Bible classes for both sexes; ragged schools for boys and girls; Sunday-schools, worked in six divisions, in four separate buildings; a railway arch

fitted up for missionary services; an infant nursery; and last though not least indicative of truly Christian philanthropy and largeness of heart which overlooked none, an invalid chair was provided, in which aged and infirm persons might be conveyed to the House of God, who would otherwise have been hopelessly excluded from the social gatherings of the Church of Christ upon earth. It may suffice to say, in one word, that whatever variety of human wretchedness might be developed in the populous district of his charge, it met with instant sympathy, and, where the circumstances of the case admitted, with immediate succour also, from one who never spared himself—one in whom the exquisite tenderness of St. Paul was more touchingly manifested than in any other who has come within the sphere of my observation." He "combined a high standard of personal holiness with the deepest humility, ever accounting and avowing himself the chief of sinners; he was one who, while possessed of talents and information which made him a profitable companion to the most profound philosophical of reasoners, could descend without an effort to the comprehension of the simplest child." "Ye cannot, in remembering him, separate the disciple from the Master, the servant from the Lord. Not only in the place of Christian instruction, but in the intercourse of social life, it was his determination to 'know nothing, save Jesus Christ, and Him crucified.' His example every day, his life, was the practical embodiment of his parting words, in his farewell address: 'that salvation is only free and perfect, embracing holiness as well as forgiveness; but the forgiveness is, indeed, only known and sure by the holiness that follows; that as many as are led by the Spirit of God, they are the sons of God; while, contrariwise, if any man have not the Spirit of Christ, he is none of His.'"

He displayed a truly catholic spirit. "While he loved the Established Church, and proved himself a devoted member and faithful minister of her communion, he was ever ready to hold out the right hand of fellowship to all who 'love our Lord Jesus Christ in sincerity,' and to co-operate with them in any labours of love in which all could harmoniously engage."

It was a privilege to be present at his pastoral visits in the houses of his parishioners, where Mr. Laing, in a social and fatherly manner, introduced himself and his "message" as he termed it, to those present. In the most simple language, and

by means of a striking illustration, he would explain the doctrine of redemption. On one of such occasions he said, it was the custom of a former Lord Holland to devote a certain portion of his fortune in payment of the debt of some of those who were hopelessly immured in Whitecross-street prison. Their debts being fully paid, they could leave their prison, redeemed men. Those who were content to remain, and who rejected the offer, had to endure the consequences of their folly. The "message" was then faithfully and most impressively delivered to those present. This was one of Mr. Laing's most effective ways of "getting at" his parishioners. None could ever forget words spoken under such circumstances; there was no resisting the kindness of his appeal to the conscience and the heart.

On that occasion, Mr. Laing expressed his belief that our Heavenly Father had placed his children in this world for an express purpose. When that object was accomplished, he took them home to Himself. Beautiful and poetical as may be the idea, there are too many broken pillars set up in our cemeteries, which seem to contradict its general application; yet, in Mr. Laing's own case, it appeared to be completely realised. In the language of Mr. Alford, "When the ever-to-be-remembered founder of this district, and of its numerous institutions had finished his important work, having spent his health and strength in its service, and after a short respite, during which he saw the finish of his labour in the prosperity of the various institutions he ever had at heart, he was called away from this scene of conflict and woe to the world of triumph and everlasting rest."

The history of Holy Trinity Church, Kentish Town, is an example of what a suitable appointment may effect; and the labours of the Rev. David Laing can be cited as an evidence of the power of genuine Christian voluntary effort put forth by a true disciple and apostle of Christ. Had he been a mere official, however great his assumption, or his learning or talent, he could not have been one whose example and labours can be referred to by all denominations as one of the best leaders and promoters of Church Extension in St. Pancras.

The successors of Mr. Laing to the ministry of Holy Trinity Church have all been able men. The Rev. Charles Lee for many years retained a hold on the people which

(to a great extent) the founder of the church had gathered around him. He was highly popular as a preacher, and was much regretted when he resigned his charge for another in Lancashire. The Rev. Edward Cutts is also a good and practical preacher. Whether it is expedient or wise, or in accordance with the spirit of the Reformed Church of England to endeavour to exalt form and ceremony in the administration of divine worship, or to retain the primitive simplicity which marked all the actions of the late Rev. David Laing,—remains for the future to determine; but no minister will be worthy of the like tribute which he so well deserved unless he makes the salvation of the souls and bodies of the parishioners his one grand object and chief aim. That prosperity may ever attend this church, and all its “varied ministries of mercy,” must be the sincere desire of all whose interest has been awakened by this brief review of the rise and progress of the Church of Holy Trinity.

The Governesses Asylum in the Prince of Wales's Road will ere long be numbered amongst the things of the past. When it was opened on the 12th of June 1849, it was indeed a gala day in Kentish Town. The then Duke of Cambridge, who was ever foremost in the promotion of all good and benevolent works, was to have formally opened the Institution, but being prevented by illness, the Rev. David Laing gave a brief address, and the building was then thrown open to the visitors, who from twelve o'clock till the close of the day promenaded the rooms and the grounds. On the east side of the building were raised tents, over each of which was the name of the fair marchandes: Ladies Brabazon, Robert Grosvenor, Egerton, Guernsey, Charlotte Guest, &c., and a number of other patrons. It was a fancy fair for the sale of articles of drawing-room manufacture. The band of the Scotch Fusilier Guards, and that of the boys of the Caledonian Asylum each did its part to enliven the opening day. The grounds were laid out tastefully with choice plants, and the wants of the appetite were not overlooked. There was then an uninterrupted view over the fields between Kentish Town and Highgate—the grand old trees of Caen Wood serving as a back ground. Alas, the fields are now covered with buildings; streets surround the asylum even on its pleasure grounds, part of which is occupied by the ugly arches of a railway, and of its contiguous station, while the unearthly scream of the whistle, and the rumbling of the luggage trains,

all combine to destroy the character the spot once possessed of seclusion and repose, fitting for an asylum or retreat for thoughtful and cultivated gentlewomen.

The building is of brick with stone finishings, and its gabled erected roofs as well as the general character of the design are associated with the comforts of an English home, such as the aged and destitute may enjoy in proportion to the benevolence of the public in encouraging this important provision for governesses, as its originators intended it to be; but a closer inspection and more intimate acquaintance with the peculiarity of this part of the Institution leads to the impression that to some extent some alteration is needed.

The dependent condition of governesses at all times, but more especially when age or affliction or misfortune comes, has been a subject for novelists and painters, and no doubt has occasioned regret and awakened sympathy; but nothing was done to meet the claims of this most useful and generally ill-paid class of the community till the year 1844, when the Governesses' Institution was established. The object was "to raise the character of Governesses as a class, and thus to improve the tone of Female Education; to assist Governesses in making provision for their old age; and to assist in distress and age those Governesses whose exertions for their parents, or families, have prevented such a provision." The first of these objects is a provision for affording temporary assistance, which is managed by a committee of ladies. By this means, in 1872, 547 grants were made, on which were expended £1,365 17s. 7d.: and from the commencement of the institution 13,060 Governesses who availed themselves of its aid, received £33,623 15s. 11d.

The Report for 1867 well says, "This is a cause to interest those whose children have benefited by the care and kindness of a governess, or those whose own relatives may one day meet similar trials." Of course governesses who have been engaged in the families of the aristocracy or the wealthy are not suffered to seek the aid of the institution in affliction or old age; but this is scarcely possible in the majority of instances where they have incurred a debt of gratitude for good habits formed and kind influences imparted that form the character for life.

The Provident Fund has been very successful in its intention of enabling ladies to procure annuities for themselves. A Savings Bank is also included in this branch.

The Home, in Harley-street, is principally self-supporting, the inmates paying a certain weekly sum for board and lodging. It is not only a Home for Governesses out of employment, but is also used for free registration. Since the commencement of this branch in 1845, many thousand ladies have been gratuitously provided with situations. The number of such during the year 1872 being 899.

To complete the intentions of the founders of this valuable institution, the Asylum in the Prince of Wales's Road was erected. "The Board were repeatedly urged by some of their best and kindest friends to carry out the plan of a permanent Home for aged Governesses. Many liberal donors came forward; and with the assistance of a highly patronised Fancy Sale at Chelsea Hospital, a sufficient sum was accumulated to open the asylum with apartments for 22 inmates. A most kind friend raised £1,100 towards the endowment by a silver subscription;" and to the natural energy and business habits of the late Rev. David Laing is greatly due the successful completion of the work. Mr. Laing exhibited the utmost regard for the welfare and comfort of the inmates to the day of his death. Mrs. Laing then became the honorary secretary of the institution, and manifests the like interest, and visits the asylum continually; indeed, she is still unwearied in many other labours of love that were originated by her late excellent husband.

The Report issued in 1873 states that in the past year "two of the old ladies have passed away since the last Report; one, the youngest of the number; the other, who entered nearly nineteen years ago, kept to a certain degree her lightheartedness till the illness which terminated her life at the age of eighty-four. The remaining eleven, seven of whom have passed their fourscore years, are as well as can be hoped for, enjoying life according as their bodily infirmities will allow, and very sensible of the attentions of those kind friends who occasionally send them game, flowers, books, and their Christmas presents of a Stilton cheese and champagne."

The vacancies in the asylum have not been filled up, the Report for 1867 states, "as the Board have been induced to contemplate an important alteration. It has been urged upon them in various quarters, and especially by the Ladies' Committee, who had given most careful investigation to the domestic arrangements and expenditure, that an alteration would be a great improvement. They found that with the

most careful management, the expense of maintaining the inmates must be out of all proportion to the number maintained; that several could not make themselves happy, but felt the not unnatural depression of constant companionship with those with similar infirmities to their own; and longed for the friends from whom they were separated. All this has been proved indirectly, by the little anxiety felt by ladies to enter; on one occasion no less than twenty-seven having declined a vacancy which would have put them in possession of comforts towards which their annuities could do but little. The Board propose, therefore, to erect new buildings on a different plan, giving each lady an annual payment, and a small independent home. As a matter of course, the ladies now in the asylum will not be allowed to miss the care they now enjoy; but the Board are sanguine that even with some of them, the content will be greater with little more than half the annual expense at present incurred; that, in fact, half the comforts they at present possess with independence, will make them happier than all that can be done for them now; and it may be well to add, that the Duchess of Roxburghe and Mrs. S. C. Hall (the popular authoress,) who hold life presentations, are much satisfied with the proposed alteration. It is now a subject of great anxiety to meet with an acre of land within omnibus distance, as old ladies are almost always afraid of a train."

That anxiety was relieved by the obtaining land at Chislehurst. An asylum has been erected, and the last Report states that "Nine ladies have now their pretty homes, four of those last elected are hardly settled yet, but all expressed themselves very pleased, and some avail themselves of the privilege of having a relative to reside with them. Twelve houses are now built, and the Board invite all their friends to make an excursion to Chislehurst, where the beauty of the surrounding scenery and the cheerful aspects of the ladies will make their visit a delightful one, and tend to make them wish, either individually or by collection (as the Duchess of Roxburghe and Miss Maurice did in Kentish Town) to make a presentation for some lady who needs it."

To effect this object the estate in Kentish Town has been disposed of, which accounts for the item of rent, including rates and taxes, of £293 18s. 7d. in the year 1872.

Thus twenty-five years have produced many external changes around the Governesses Asylum, Kentish Town;

they have also shown that for several aged persons to live together is unnatural, although they may be of the refined and educated class, and also be treated with the consideration their education and former position deserved. The new arrangements at Chislehurst admit of the family ordination, as far as possible; also the provision of an annual sum of £42 to be paid monthly at the asylum, with the welcome addition of three tons of coals each year, and medical attendance. The individual taste of each inmate is thus provided for, and at far less cost. The cash account for 1872 shows that at Kentish Town the cost of housekeeping for the eleven inmates amounted to £1,047, nearly £100 each, to which is to be added other expenses, such as chaplain, lady superintendent, rates, repairs, &c., making £1,648.

It is to be hoped that the new arrangements at Chislehurst will be more thoroughly successful in the attainment of the praiseworthy object the originators designed to accomplish.

CHAPTER XXII.

CAMDEN TOWN.—EARL CAMDEN; SOUTHAMPTON-STREET; ARLINGTON-STREET; BEDFORD ARMS; SOUTHAMPTON-PLACE (NOW HIGH-STREET); SOUTHAMPTON ARMS; PRATT-PLACE; COLLEGIATE SCHOOL; OLD TURNPIKE; WARREN-STREET; BRITANNIA ASSEMBLY ROOMS; MOTHER RED-CAP; YORK-PLACE; OLD WORKHOUSE AND INFIRMARY; BROWN'S DAIRY; UNION-TERRACE; LETTER ON CAMDEN TOWN FIFTY YEARS SINCE; THE "LITTLE BETHEL"; EBENEZER CHAPEL, AND REV. THOMAS GITTENS; PARK CHAPEL, AND REV. J. C. HARRISON.

IN the year 1791, Horace Walpole, in a letter to Mrs. Berry, informed her that Lord Camden had just let some land in Kentish Town for building 1,400 houses. Hence, a few years afterwards the pleasant fields were mapped out for streets. Several builders set to work, and one of the principal resident ones afterwards was Mr. Thomas Lever.

The name of the town was said lately by an old established weekly newspaper to have been derived from that of William Camden, the author of "Britannia"; which is obviously an error. By common consent the name of the ground land-lord was given to the new town, though some years elapsed before it was so called or described on maps published by authority. A brief account of the life of the first Earl may not be unacceptable or out of place here, especially to those who may value him as an advocate of the rights and liberties of the common people, when their friends were few, and not often to be found amongst the titled and the influential.

Charles Earl Camden was the third son of Sir John Pratt, Chief Justice of the Court of King's Bench, and was born in 1713. In 1757, he was appointed Attorney-General, and in 1762 made Chief Justice of the Common Pleas. In 1765, he was created a peer by the title of Baron Camden, of Camden-place, in Kent, and the year following raised to the dignity of Lord Chancellor. In 1782, he became president of the

Council, and held it, with the exception of a short intermission, till the day of his death.

On the question of libel, Lord Camden always opposed the doctrine laid down by high authority, that juries were only the judges of the matter of fact, and not of the law. This was a most important point, at a time when exalted persons gave great occasion to be spoken evil of.

The times in which Lord Camden lived were marked by a fierce struggle by the Court or Tory party to govern by force, and an endeavour to crush the liberty of the people to express their opinion on the acts of their rulers. We can scarcely conceive the possibility in the present day in England that a Sovereign should obstinately persist in a line of policy contrary to the desire of the great majority of the people. True it is that the Earl of Bute and his party influenced George the Third to pursue his coercive measures, which occasioned the American War and which led to the sympathy of France and other nations being extended to the American people in their opposition to the unjust and unwise course of England towards them, entailing as it did millions of debt, and our present heavy taxation to pay the interest—but, on the other hand, there were advisers of a contrary policy, amongst the foremost of whom was Lord Camden.

Soon after his appointment as Lord Chief Justice of the King's Bench in 1762, he expressed his opinion against the asserted power of the Secretary of State to authorise arrests, or the seizure of papers upon General Warrants, with an energy entirely in accordance with the prevailing feeling of the times, which procured for him a larger share of popular favour than had been enjoyed by any judge in England since the Revolution.

The occasion on which this arose was a libel on the King by John Wilkes, Alderman of London, and member of Parliament for Aylesbury. Mr. George Grenville had issued a general warrant for his apprehension; he was committed to the Tower, and his papers seized; but on being brought up, on a writ of *habeas corpus*, before Chief Justice Pratt, he discharged him as being a member of Parliament, ultimately deciding that General Warrants were illegal, which decision occasioned the general rejoicings of the populace. The "North Briton," in which the libel appeared, was ordered by Parliament to be burned by the common hangman, which

gave occasion for an outbreak of popular violence. Addresses of thanks were voted to the Judge by many of the principal towns, and several public bodies presented him with the freedom of their respective corporations. The City of London placed his portrait in Guildhall, with an inscription in honour of the "maintenance of English constitutional liberty."

After the expulsion of John Wilkes from Parliament, he prosecuted the Secretary of State for false imprisonment, and obtained a verdict in his favour, with damages for £1,000. Wilkes became for a time the idol of the people, because in him they saw an opponent of bigotry and intolerance. Four times was he returned member for Middlesex, and the House of Commons rejected him each time, which occasioned dreadful riots in St. George's Fields. Some years afterwards he was chosen Lord Mayor, again elected for Middlesex, and permitted to take his seat without further molestation, and by a vote of the House he succeeded in getting the entries expunged from the Journals which reflected upon his character. He died in 1797.

In the House of Peers, Lord Camden took a leading part in opposition to the Government, who desired to impose taxes upon the American colonies; and while holding the office of Lord Chancellor, in the opening of the Session of 1770, he felt it to be his duty to oppose the Government and vote for Lord Chatham's amendment to the ministerial address. Such an unequivocal act of hostility necessarily led to his removal from the woolsack, and finally closed his judicial career.

Lord Camden's character as Lord Chancellor is thus described by a contemporary: "He was blessed by nature with a clear, persuasive, and satisfactory manner of conveying his ideas. In the midst of politeness and facility, he kept up the true dignity of his important office; in the midst of exemplary patience (foreign to his natural temper, and therefore the more commendable) his understanding was always vigilant; his memory was prodigious in readiness and comprehension; but, above all, there appeared a kind of benevolent solicitude for the discovery of truth that won the suitors to a thorough and implicit confidence in him." He was distinguished for great firmness, and yet he was mild in manners, and was a wise and amiable man. It is pleasantly related of him, that while Chief Justice, being upon a visit to Lord Dacre, at Alveley, in Essex, he walked out with a

gentleman, a very absent man, to a hill at no great distance from the house, upon the top of which stood the stocks of the village. The Chief Justice sat down upon them, and, having a mind to know what the punishment was like, he asked his companion to open them and put him in; this being done, his friend took a book from his pocket, sauntered on, and so completely forgot the Judge and his situation, that he returned to Lord Dacre's. In the meantime, the Chief Justice, being tired of the stocks, tried in vain to release himself; seeing a countryman pass by, he endeavoured to move him to let him out, but obtained nothing by his motion. "No, no, old gentleman," said the countryman, "you was not set there for nothing;" and left him. He was finally released by a servant of the house who was despatched in quest of him. Some time after, he presided at a trial in which a charge was brought against a magistrate for false imprisonment and for setting in the stocks. The counsel for the magistrate, in his reply, made light of the whole charge, and more especially of the setting in the stocks, which he said everybody knew was no punishment at all. The Chief Justice rose and, leaning over the Bench, said, in a half-whisper, "Brother, have you ever been in the stocks?" "Really, my Lord, never." "Then I have," said the Judge, "and I assure you, brother, it is no such trifle as you represent."

During the last twenty-four years of his life, Lord Camden devoted himself entirely to politics. He opposed the ill-advised policy of Lord North respecting America, and in 1778 is said to have framed the protest of the Lords against the rejection of Lord Rockingham's motion for an address to the King, praying him to disavow the obnoxious Manifesto of the American Commissioners. He was president of the Council in Mr. Fox's administration, which office he held till his death. Upon the occasion of the King's derangement, in 1788, he introduced the plan proposed by Government for the appointment of a regency. In 1786 he was created Earl of Camden, and received the additional title of Viscount Bayham, of Bayham Abbey, in Kent. Lord Camden died on the 13th April 1794, in the 80th year of his age. His only son, John Jeffreys Pratt, born in 1759, succeeded to the title, and the year following was made Lord Lieutenant of Ireland, which appointment he held till 1798, when he was succeeded by Marquis Cornwallis, whose experience as a military commander and governor in India rendered him a more

fitting ruler during the trying and terrible scenes of the rebellion.

The second Earl held several offices, one of which, a Teller of the Exchequer, he held for sixty years; he gained some popularity by giving up the income arising from that lucrative office, during nearly half that time, amounting to upwards of a quarter of a million of money! He was created Marquess Camden and Earl of Brecknock in 1812, and died in 1840, in his 82nd year. The present Marquess is a minor.

The connection of the first Marquess with the prebendal estate of Cantelowes or Kentish Town was in consequence of his father marrying Elizabeth, one of the daughters of Richard Jeffreys, grandson of Sir John Jeffreys, whose family became proprietors in 1670. It is held subject to a reserved rent of £20 1s. 5d. per annum to the prebendary of St. Paul's.

In an Ordnance Map of St. Pancras, of about the year 1804, it is shewn that Camden Town was only then planned for additional streets. Except in High-street, there were post-and-rail fences to the roads connecting Camden and Kentish Towns, and church-paths, as they were then called, were kept up by a rate. These paths led to the Old Church. On that map may be traced Southampton-street, which was built in 1802, as recorded on a stone let into the front of the centre house. This street then overlooked Rhodes's cow-fields. Arlington-street had not long been built, and at the time referred to was the promenade of the village. The houses on the south-west side of the street were not commenced till more than thirty years later, until which time their site was occupied as gardens, the fields beyond stretching out to Marylebone, with pathways to old Marylebone Park and the then popular "Jew's Harp," with its "bowery tea-gardens," which a few persons still living delight to speak of. Arlington-street derives its name from Isabella Countess of Arlington, a former holder of the lease of the manor of Tottenham Court, from whom it descended to her son, Charles Duke of Grafton.

The "Bedford Arms," like its neighbour of "Southampton," some forty or fifty years since had a rural character in accordance with the locality. The tea-garden between Arlington-street and High-street, consisted of arbours, in which families from "town," chiefly on Sundays, refreshed themselves in the well-kept bowling green in the rear, on the site

of Mary-terrace. The "shrimp man" was then an institution in tea-gardens, and the relishing article he vended was not at all unfavourable to the consumption of the liquids the landlord desired to supply. For many years the Bedford Arms was kept by Mr. James, who was much respected by his neighbours. Many celebrities frequented his parlour, amongst whom was the late Sheridan Knowles. Mary's-terrace was named after a favourite daughter of Mr. James.

On gala days a balloon ascent from the bowling green of the Bedford Arms was a principal attraction. The inhabitants of the district had become familiarised with such exhibitions, and they were sometimes attended with dangers and even loss of life. In 1785, a Count Zambercari and Admiral Vernon had made an aerial trip from the "cheap bread warehouse in Tottenham Court-road," which seems to have been "the most hazardous voyage made up to this time," according to the "Gentleman's Magazine" for March of that year; and Garnerini had descended in a parachute, in a field at the back of St. Pancras Church, on 21st September 1802. In 1824 an ascent was made from the Bedford Arms gardens, on which occasion the fields around were crowded with sight-seers, Mr. Rossiter being the aéronaut, in the late Mr. Harris's balloon. On 14th June 1825, "there was a much greater assemblage to witness the ascent than on any former occasion, owing to the novelty of Mr. Graham being accompanied by two ladies, his wife and a Mrs. Forbes, who each bore a flag, which on the balloon rising they waved amidst immense cheering. It took a westward direction, over the Regent's Park, which was filled with spectators, who had an admirable view of the voyagers for half an hour," said the "Morning Herald" the next day.

The precise date of the application of the name to Camden Town is not very clear. It has been stated to have been so called in 1791, but on a map of London and its suburbs, published by Carington Bowles, in 1793, the district was not then so described. The main street (High-street) was then called Southampton-place. The road which connects the eastern end of it with Old Pancras Road, and which is now Crowndale Road, then was known by the few and favoured inhabitants as Fig-lane. The fields then known as Rhodes's fields existed, in which some few inhabitants still living have reminiscences of gambols and kite-flying. In the adjoining Somers Town fields, in times of political excitement, meet-

ings were held of Jacobins—represented in later times by Radicals. An old inhabitant remembers such meetings being held when he was a child, and the apprehension of danger which was expressed by his mother because her husband attended them, he having sympathy with that party. A few years later, that portion of the field was enclosed which was between the Hampstead Road and the pathway from Camden-street to Union-street. The road to Seymour-street was then through that field, boarded on both sides (now Eversholt-street).

The first notable house on entering the town from the south (a fine open space) is the Southampton Arms, of course in honour of Lord Southampton. The illuminated modern temple of Bacchus, however, is not the original building, nor is it even on the site; but the original humble road-side inn (with its old balcony) remained till 1871 (the lower part occupied as Mrs. Sidney Lait's stay and crinoline depository). Holiday makers from "town" who could not wait till they reached the "Mother Red Cap" or "Mother Black Cap," then half-way houses to Hampstead or Highgate, would stop here to refresh themselves. By the side of the house was the yard (with stabling in the rear) where cows were wont to stand to be milked for those who at early morn or dewy eve required it, sometimes with the addition of "something strong." Some sixty years since, the then landlord was unable to obtain a renewal of his lease, he however obtained from the then Lord Southampton the site for the present building.

In 1808, there were but three houses (then called Pratt-place) on the opposite side to the Southampton Arms, and in the centre one lived Mr. William Joachim. The manner in which he was deprived of life one evening in the July of that year, is evidence of the insecurity in the suburbs at that time, from the inefficiency of the police. He had received some money of a person who lived in Lisson Grove, and on his way home, through the Marylebone Fields, he was attacked by robbers, and murdered. It was proved by evidence that he had stopped by the way to see some skittle-playing at the Jew's Harp Tavern, and it was thought probable that the fact then became known that he had notes about him to the amount of £100. An inquest was held on the body at the Southampton Arms, and a verdict of wilful murder returned against some person or persons unknown,

but no clue was ever found to lead to the discovery of the murderer.

Next to these three houses was a timber yard, which some years after the event above referred to was covered by Messrs. Gunther & Horwood's pianoforte manufactory. In the year 1825 a destructive fire broke out in the evening, after the workmen had left. There were then trees at each side of the road, which were so injured by the fire that they were afterwards removed. The building subsequently passed into the hands of Messrs. Collard, for a time. In 1848, when Park Chapel was destroyed by fire, this building being then unused was engaged for five months during the re-erection of the chapel. It was so contrived that the two floors were occupied by the congregation, an opening being made in the flooring of the upper one, so that the minister could be heard by all. Then for a time it was used as a temporary church, in which the Rev. Charles Phillips ministered till the erection of his present church in Oakley-square.

It is now well-known as the North London Collegiate School,—established at a public meeting of the inhabitants of St. Pancras, held January 14, 1850; the Rev. Thomas Dale, late Vicar of St. Pancras, in the chair; supported by the Rev. David Laing, Rev. C. Phillips, Harry Chester, Esq., and Joseph Payne, Esq., in accordance with the following resolution: "That regard being had to the wants of this populous and increasing locality, it is in the opinion of this meeting expedient that a public school be established, in which a thoroughly sound commercial and classical education, based on religious principles, can be afforded on economical terms." The school is conducted under the general superintendence of the Vicar and Clergy of St. Pancras, and is divided into two departments—the mercantile or commercial department, and the classical or professional department; the course of study in the former having direct reference to mercantile life; that in the latter, to the professions, competitive and civil service examinations, entrance at the Universities, and all those positions in life for which a good general education is required. There is no greater proof of the progress of Camden Town than its possessing such an institution for the sons of its middle class residents.

The uniformly-built lofty houses with shops at this entrance to Camden Town present also an appearance of modern prosperity and elegance, a contrast to the former

village simplicity of the Southampton-place of fifty years since. There was then here one of those expensive obstacles to travellers called turnpikes. Sixty years since or more a weigh-bridge adjoined the turnpike-gate, for the purpose of determining the amount of toll to be taken; waggons, &c. then paying according to the weight of their burthen. The 'pikeman was an amateur gardener, and had raised an embankment of road-drift to enclose the evidence of his taste for floricultural adornment. On that spot is now the Cobden Statue. It was erected by public subscription in 1868, and the most munificent donor was the late Emperor Napoleon, who was a sincere admirer of the sterling character of our illustrious countryman. The sculptor has done justice to the features of Richard Cobden, but his ungraceful habiliments are frequently commented upon by the outside passengers on the numerous omnibuses and tram-cars which pass the statue.

Scarcely a trace remains of the small houses and shops to be seen, in 1793, on the west side of High-street, consisting of the only hairdresser; the newsvendor, who was also the postman, having two or three steps by which to ascend to his shop, and a few others. Save the three houses before mentioned, and one or two large houses standing alone, with gardens attached, there were none on the opposite side. Those on the west were continuous as far as Warren-place (now Delancy-street). At the corner was a bookseller's shop (Halsted's) still remaining, now a print shop, a remnant of the past. All the others have been either rebuilt, or have shops built on what were the gardens, as far as the "Britannia Assembly Rooms," by the side of which was Britannia-lane, where, sixty years since, twice a week, a badger was baited; that lane being now Park-street, having in it a theatre, and being also the great thoroughfare to the Regent's Park.

Opposite Park-street is the well-known "Mother Red Cap." The old house is represented in an oil painting hanging in the bar of the present house, as well as a portrait of "Mother Damnable," a notorious character, known afterwards as Mother Red Cap.

In 1809 that old house was pulled down. During one week the work of demolition took place, and not a brick remained, very much to the surprise and annoyance of its Sunday morning frequenters. It was re-erected, and had its tea-gardens, with arbours around, before Bayham-street existed.

The only houses in 1793 near the Red Cap were those known then and now as Greenland-place. In 1799, York-place, a continuation of Greenland-place, was built, as recorded on a stone in the front of the centre house.

The time of day could then be seen from these houses (by means of a telescope) by the clock of Islington Church; a builder, whose son, of the same occupation, is still living, a respected inhabitant of the town, then lived here. Bayham-street was erected in 1812, and hid the pleasant prospect, of course changing also the character of the place, by making it a narrow court.

St. Pancras Workhouse was originally situated near the angle of the two roads which branch off to Hampstead and Highgate. Part of the wall which enclosed it still remains, forming the outer wall of the cow sheds belonging to Brown's "Alderney Dairy." The inmates could be seen as they perambulated their airing-ground from behind the village pound, which with the stocks then faced High-street.

The infirmary belonging to the old house (having been previously known as the Mother Black Cap) was converted into Shepperson's soap factory.

Some sixty years since, a gentleman still living remembers his visits when a boy to a room in the infirmary, in which the Master of the Workhouse was wont to preach on Sundays to the inmates, and he invited the parishioners also that they might receive the advantage of his ministrations. We have no means of tracing the name of that Master, or to what denomination he belonged, but in recording the above fact, an instinctive reverence is awakened for the man who was the voluntary, and perhaps only, chaplain as well as manager of the house; and an assurance given that the wants of the poor were then properly cared for.

From Mr. Wiswold's account of the Charities of the parish, we learn that the piece of "copyhold ground lying within the Manor of Tottenhall, and adjoining the old parish workhouse, formerly known as the 'Mother Black Cap,' or Halfway House between Hampstead and St. Giles's, at the junction of the Hampstead and Highgate roads," was given by General Fitzroy, in the year 1788, for the use and benefit of the poor of St. Pancras. On the 4th March 1817, it was sold, together with the old workhouse premises, and the proceeds of the sale, amounting to £795, were applied to the purposes of the Act for providing a New Workhouse

for the parish. The first stone was laid on 17th June 1807, by the Rev. Weldon Champneys, grandfather of the late vicar, and Edmund Pepys, Esq., Magistrate, and was opened in 1809.

When the old workhouse was pulled down, a terrace was built, appropriately called Union-terrace, a name not however derived from the purposes to which the late edifice had been devoted (for "Unions" as we know them were then unknown), but from its forming a junction (as it still does) between the Hampstead and Highgate Roads. The frontage faced a field, and the tenants had consequently an uninterrupted view of Hampstead and Highgate. The centre house had at one time an observatory on the top, and the style of the terrace was in accordance with its then pleasant and eligible position. The only prospect now is an ugly blank wall.

About the same period "Gowing's Forge" was literally the "village smithy;" and some inhabitants (school-boys then) still speak of the cheerful sight to them on wintry days, as "homewards from school they went" to peep in and see the blazing fire and the sparks flying from the anvil. This is now changed into a respectable veterinary surgeon's establishment, but the same proprietor still remains.

A letter is here inserted, descriptive of this part of Camden Town, which appeared in a local print in 1864, addressed to Mr. Ludbrook, who had just then erected Milton Hall:—

"In imagination I was carried back nearly forty years. The spot on which Milton Hall has been erected was then part of a field devoted in summer time to cricket. It was in fact, the village cricket-field; and when the tents were erected, and matches played, of course, it was a scene of great interest to the town. Then, tradesmen were friends, not rivals. The only two bakers in the town were members of the club; one, a very stout man, was the bowler *par excellence*. And such a runner too! The principal draper in the town was also a notable cricketer. A fine looking man he was. But poor fellow, his end was a sad one drink was his destroyer.

"Opposite that field lived a cheesemonger. He gained sufficient to retire with, but like the citizen Addison tells of in the 'Spectator,' he was not happy; he went back to his shop; he there lost all he had previously accumulated, and he and his wife ended their days in St. Pancras Workhouse.

"In the days I am referring to, gas was unknown. We had little twinkling oil lamps. As soon as it became dark, the watchman went his rounds, starting from his box at the north end of Bayham-street, against the tea-gardens of the 'Mother Red Cap,' then a humble road-side house, kept by a widow and her two daughters, by the name of Young. Then the road between Kentish and Camden Towns was very lonely—hardly safe after dark. These certainly were drawbacks, for depredations used frequently to be committed in the back premises of the houses. Careful housekeepers used to have bells fixed inside their shutters, and, of course, there was a sense of insecurity then. If any disturbance arose, and there was occasion for 'the police,' the only dread authority was 'old Lorimer, the constable.' His presence would often disperse the idle boys who had perhaps occasioned the uproar.

"And what a contrast in the number of churches and chapels. The nearest church was Old St. Pancras, then in the midst of fields. The church in Pratt-street was in course of erection; and when completed it was an event in the history of the town. The first minister was the son of the justly celebrated Madame D'Arblay. It was said by some that his mother could not have composed his sermons. There was nothing striking or impressive in his preaching. He did not reside in the town. I remember an incident being related which shows the opinion some had upon the matter. An inhabitant of our town was visiting Bath, and was accosted by a gentleman whom he recognised as Mr. D'Arblay, asking for some street there. Having expressed his inability to direct him, he added that he 'knew more of Camden Town.'

"The many changes which have taken place since those days would take a volume to record. If we no longer can look upon the village cricket-field, we can 'walk abroad and recreate ourselves' in the increasingly beautiful Regent's Park; also on the adjoining Primrose Hill, with its facilities for cricket-playing and gymnastics.

"The very few schools existing then were set up by men who had been unsuccessful in other occupations. Now, our town can boast of its Collegiate School, British Schools, as well as many good private schools.

"The one church has been multiplied; and the little chapel in a court out of High-street has disappeared, and,

instead, there are now several handsome and commodious places of worship."

The famous bowler referred to in the above letter died a year or two since at an advanced age, having lived in retirement for many years, enjoying life while it lasted, he being blessed with competency and good health.

The little "chapel in a court out of High-street" was pulled down many years since, and two or three very small dwellings now occupy the ground where it stood. It is still called Chapel-place. The present writer, when a boy, often strayed within the sacred inclosure of what must have been amongst the smallest of "Little Bethels." The illumination was produced by a dozen long sixes, which required to be frequently snuffed by the one pew-opener, the light being sometimes diminished by the extinguishment of one of the aforesaid candles. The preaching was of that kind of which there are not many specimens to be found in the present day. The threatenings and terrors of the law, the denunciations of hell fire and everlasting torments seemed to be the staple argument to procure obedience to the Divine will. The action of the preacher was of that pugilistic character of which Charles Dickens gives a specimen in his "American Notes." The tub-like pulpit had some restraint over its occupant; had the modern platform style been then in fashion, no doubt the Reverend Mr. M—— would have carried his Bible up and down, and rapped it in the manner of the preacher in New York which Dickens so ably describes. However, he did thump the pulpit, and sometimes, leaning half over, could almost touch the occupants of the first pew. The effect of his preaching might have been beneficial to a certain order of mind, but to many it was calculated to inspire terror and dread. One at least of his flock was driven almost to despair by such imperfect and false representations of the character and attributes of God. Though but a comparatively short time since then, what a change has taken place! When the late Prince Consort, some seventeen years ago, commended Dr. Caird's sermon, preached in Cràthie parish church, on "the Religion of Common Life," it became the fashion of the day to preach on the necessity for more practical religion, and the influence of that sermon has not yet passed away. If fault is to be found with the preaching of the present day, it is in the opposite direction; but in this, as in other things, "extremes" eventually "meet."

Opposite the last house at the Kentish Town-road end of Union-terrace is "Ebenezer" Chapel. There is a history connected with it of which the following account is substantially correct.

Nearly fifty years ago, Mr. Thomas W. Gittens, then a young man, left Portsmouth, his native place, to seek his fortune in London; he took up his abode in Camden Town, where he followed his trade, and eventually opened an upholsterer's shop in High-street. When the new church in Pratt-street was erected he was engaged to fit up the pulpit, and the communion table was also the work of his hands. A story is told that while so employed he expressed it to be his desire and intention some day to preach—not in that pulpit, but in that of some chapel in his adopted town. This was dictated by no unworthy ambition, as the sequel will show.

In a little room over a carpenter's shop in Bayham-terrace, then leading to the fields, Mr. Thomas William Gittens first preached the Gospel. The congregation one Lord's Day were disappointed by the non-arrival of the expected minister. At the request of some of the brethren, Mr. Gittens delivered an address, which was so acceptable to the assembly that they at length invited him to become their minister; he consented, and for two years preached in that room, which became so crowded that after some consultation it was resolved to build a chapel more suitable to their requirements, and in which the gifts of Mr. Gittens might be exercised for the advantage of a larger congregation. During that time, and for some time after, he supported himself by his business. Three ladies attended Mr. Gittens' ministry who were of different religious denominations, but possessing some wealth, they all agreed to give liberally towards the building of the new chapel. This circumstance for a time suggested the name of Union Chapel, but eventually it was overruled, and "Ebenezer" was the name agreed upon. Each member of the little flock did his utmost, and thus they were enabled to build the chapel, which was opened for Divine worship in 1835. The congregation so increased in numbers, that it became necessary to enlarge the building in 1847.

The style of Mr. Gittens' preaching, though not claiming to be of much cultivation, was impressive and calculated to reach the heart; he was in that respect a contrast to the reverend gentleman we have already referred to, of Chapel-

place. While discoursing on the love of God as exhibited to a sinful world by the gift of His beloved Son, he has occasionally been overcome by his emotions, and tears have rolled down his face, and the congregation could not fail to be deeply impressed by his theme; he had the advantage of possessing a commanding presence, and a fine open benevolent countenance; his language was fluent, and he greatly improved his natural gifts during his ministry, which ceased with his life in 1859.

There comes upon congregations, sooner or later, that change which cometh upon all things in this world. A few years before his death, Mr. Gittens was pained to see the number of his congregation lessen; the former prosperity has not been regained. His successors were unfortunate, till Mr. Palmer, a son-in-law of Mr. Gittens, commenced his ministry in 1866. He possesses considerable ability, and it is satisfactory to state that the members of the church and congregation have increased threefold since his settlement. A tablet has been placed in the wall behind the pulpit, to the memory of the first pastor. On it is engraved the following inscription:—"In memory of the Rev. Thomas William Gittens, born Feb. 1791; died—1859, aged 68 years, Founder and Minister of this Chapel, who for twenty-seven years faithfully and fully preached the truths of the everlasting Gospel. Being called in early life, his greatest ambition was to devote himself to the service of God. This service was blessed to the conversion of many sinners, and to the building up of the Church of Christ. He was zealous, self-sacrificing, amiable, benevolent; a living epistle, known and read of all men. He bore his last illness with great fortitude, and with meek submission to the will of his Heavenly Father."

Within a short space of the site of the first Independent Chapel, in Chapel-place before referred to, is Park Chapel, built by the "Metropolitan Chapel Fund Association," and opened on December 6th, 1843, for the denomination known as Congregational Dissenters. The cost of its erection was £3,684, of which sum £1,860 had been subscribed on the day of opening, when the late Rev. Dr. Raffles, of Liverpool, preached in the morning, and the late Rev. Dr. Leifchild of Craven chapel in the evening.

Various ministers conducted the worship from that day till March 22nd, 1846, when the Rev. Joshua C. Harrison, of Tottenham (who had been unanimously invited by the

Church, then numbering 47 members) became the minister. In a few months the chapel became densely filled, and members were constantly being added to the Church. A Christian Instruction Society was formed; also Sunday-schools, a Boys' Day-school, and Bible classes were instituted. "For more than two years peace and progress were witnessed; deacons were elected, the Church then numbering 222 members; the debt, which at the opening had been considerably more than £2,000, was reduced to £1,300; the schools and societies were flourishing; when, on the evening of Tuesday, June 6th, 1848, after some workmen, who were engaged to improve the ventilation, had left the chapel, the building was discovered to be on fire, and, with the exception of the walls, was quickly destroyed."

What appeared to be at that time an irreparable calamity, really proved an incentive to labour and consequent union amongst the church and congregation; nor were the neighbouring churches wanting in sympathy and aid, and many made special collections for the rebuilding of the chapel. An insurance had been effected for £1,500, promises and donations were made to the amount of £1,700. Meanwhile, the building now known as the Collegiate School was used for worship. An opening was made in the flooring of the second floor, so that, in fact, an "upper room" served the purpose of a gallery. The congregation was thus kept together for five months; this temporary building being crowded with hearers, and many were unable to obtain admission during the whole time.

The new chapel was enlarged so as to be capable of containing 1,500 persons (together with schools adjoining for 500 children) at a cost of about £5,000.

On the last Sunday evening service in the temporary building, 4th November, 1848, Mr. Harrison preached an appropriate sermon on the text from Exodus, xxxiii. 15, 16, "If thy presence go not with me, carry me not up hence; for wherein shall it be known here that I and thy people have found grace in thy sight, is it not in that thou goest with us?" The solemn impression made by the preacher on that occasion is still well remembered.

On Thursday, November 8th, the Rev. Thomas Binney preached in the morning, and the Rev. James Parsons of York, in the evening, at the opening services in the restored chapel.

Nearly twenty-six years have passed since that day ; the chapel has been long free from debt, while uninterrupted progress and harmony have marked those years. Every church and chapel is an institution of incalculable usefulness ; a means of diffusing light and truth, and consolation, and pecuniary aid to the destitute ; and Park Chapel has been foremost amongst those of its denomination in the neighbourhood in aiding these great objects.

The success, however, has mainly depended upon the presiding spirit—the pastor. He it is who sets in motion the whole machinery. All look up to him, and it is a true and often quoted saying—“like pastor like people.”

Considerable eloquence and a character of unusual excellence have secured for the Rev. J. C. Harrison, from his first settlement until the present time, the attendance of a crowded congregation. With the exception of an illness, which compelled entire cessation from his pastoral duties for ten months in the year 1864, Mr. Harrison has been unremitting and unwearied in his efforts for the salvation of sinners and the edification of believers. In his preaching he never fails to make evident the greatness of the blessings offered in the Gospel, and its sanctifying and subduing influence upon all who receive it. His earnest eloquence, aided by the advantages of a good voice and commanding presence, contribute much to secure attention ; but the well-known consistency of his life and character is the secret by which he has secured and maintained for so many years the chief position amongst his brethren in the ministry in Camden Town.

From the Year Book issued to the members and subscribers of Park Chapel, we learn that more than £2,000 are voluntarily subscribed for Christian and secular instruction, and various benevolent objects carried on in the year.

The insufficient accommodation in the school-rooms adjoining the chapel led to the erection of the handsome and commodious building in Grove-street in 1865. The upper rooms are so contrived as to serve the purpose of a Lecture Hall, which for size and appearance is unequalled in the neighbourhood. It is a misfortune that so handsome a structure should be entirely hidden ; this is due no doubt to the difficulty of obtaining ground in a more eligible position. However, the object in view has been accomplished in the providing well-ventilated school accommodation for between 600 and 700 week-day and Sunday scholars.

With the view of showing Mr. Harrison's estimate of the duty of the Church of Christ towards the working classes, we extract from his Address to the church and congregation contained in the Year Book for 1867, the following excellent conclusions. After stating it to be his desire to remove all class distinctions in religious worship, he says :—

“How we may best influence our poorer brethren for good is indeed a problem which it is difficult to solve. Without attempting to break down those providential distinctions which exist in society, I do think that professing Christians should mix more with the poor, and, not by sending help, or merely going when help is needed, but by speaking kind and cordial words at other times, and by unmistakable indications of interest, make the poor feel that the disciples are like their Lord, and that Christians do love men as men, and not only man when he belongs to a certain class. By such free intercourse we should get to understand them better,—we should be better able to meet their difficulties or prejudices, their particular states of mind or feeling. We might help in promoting the comfort of their dwellings, and so enable them to understand the charm of home. We should prove to them that the Gospel is a uniting not a separating power, that it is not a human expedient to secure order and due subordination of class to class, but a divine method to give elevation and happiness to all, and to make the many truly one. Let me add, that the Christian portion of the working classes must seek for more union among themselves, and strive hard to form a public opinion which shall render blasphemy, filthy talking, and intemperance in workshops scandalous, and which shall make it an honour, not a reproach, to a poor family that they go, and go regularly, to the house of God. Above all, we should abound in prayer that God himself would baptize the poor with his spirit that so our labours may be successful, and they may become rich in faith and heirs of a kingdom which he hath promised to them that love Him.”

CHAPTER XXIII.

CAMDEN TOWN (*continued*):—CAMDEN-STREET; CAMDEN HALL; WESLEYAN CHAPEL; MOTHER HUSSEY; BELLE-VUE COTTAGES, AND TOM SAYERS; CAMDEN CHAPEL (NOW ST. STEPHEN'S CHURCH); CAMDEN GARDENS; ST. MARTIN'S CEMETERY, AND MONUMENTS; ATTEMPTS TO BUILD ON THE CEMETERY, AND RIOTS IN CONSEQUENCE; ST. MARTIN'S ALMSHOUSES; BAYHAM-STREET, AND CHARLES DICKENS; COPENHAGEN HOUSE; CAMDEN ROAD; BRECKNOCK ARMS, AND THE LAST DUEL IN ENGLAND; LITTLE RANDOLPH-STREET, AND GREENWOOD'S ALMSHOUSES; COLLEGE-STREET, AND THE VETERINARY COLLEGE.

CAMDEN-STREET appears to have been originally intended to assume the proportions of the principal street of the town. The first fourteen houses were erected at the beginning of the present century; others of a similar character were added a few years afterwards, and vaults made, with the intention of continuing the street. The ground on the west side was first occupied as a garden, and a row of poplar trees was planted in the frontage. Then it became known as the mushroom grounds, till it was taken by the London School Board, and will ere long be occupied with large school buildings and playground. The corner house by King-street, belonging to the Camden Hall Company, was occupied sixty years since by a city merchant as his country house; it became afterwards a boarding school for young ladies; later still it was taken by a Mr. Hart, who erected the Hall for his school-room, and it was known as "Hart's School-room." till it passed out of his hands, and, after various fortunes and misfortunes, passed into those of its present lessees, who hold it for twenty-one years. Camden Hall has long been associated with religious and moral efforts, as well as with the promotion of saving habits, in its building societies and penny bank.

The houses in this part of the street have been occupied by some who were well known in the world of letters. Dr. Kitto

resided at the original No. 1 for a time. At No. 6 for many years could have been seen Dr. Leifchild, whose genial manners and happy countenance are still remembered in the neighbourhood; he adhered, to the last, to the old style of dress, not giving up the gaiters of the last century.

In the centre of the ground on the east side where the Wesleyan Chapel and a few houses have since been erected, once stood a very humble dwelling,—indeed it might have been called a hovel, occupied by a somewhat notorious character, in her day known as “Mother Hussey”; but her occupation as a grower of common garden flowers and her poor and desolate appearance led the neighbours to commiserate her condition; some would send her gifts of food and money, and others purchased her plants. At last the ground was too valuable to continue to be so occupied, and it was let to the present lessees for the remainder of the term. So the old woman left, being taken into Shropshire by a nephew. She lived but some six months only in her new abode, where she was taught the external use of water; probably from having been for so many years unacquainted with its use, she fell ill and died, leaving behind her about £2,000 in the funds! This old woman was the widow of one, who took part in the atrocities committed at West-end Fair, Hampstead, in 1817. So barbarous was the conduct of the ruffians, that they set upon the people as they were leaving the fair, pulling the earrings out of the females’ ears, and maltreating those who tried to defend them, that some died of their wounds. An inhabitant of Camden Town was about returning home early in the evening, when seeing the violent conduct of large gangs of gipsies and others, he went back and found refuge in “Algar’s dancing booth,” and remained all night, with a large number of people crowded there with the same object. Parties of young men armed with sticks defended the entrance to the booth, while the dancing was kept up inside.

Some of the ruffians were afterwards recognised by the turnpike-man in the Edgware-road, who had been robbed by them. Hussey and some others were found guilty, and executed, and West-end Fair was for ever afterwards abolished.

The unfinished nondescript style of Camden-street has no doubt been observed by many inhabitants, who wonder that improvement is not made and greater uniformity produced.

But the present state is due to the fact that many speculative builders bought land for building purposes at the beginning of the present century, and some began to build "but were unable to finish;" hence, various persons hold the land, and there is no help at present for its irregular appearance. Between King-street and Pratt-street, great improvements might be effected. The occupiers of "Bellevue" Cottages certainly cannot be much gratified with the "beauty" of the prospect before them.

In the centre cottage poor "Tom Sayers" dwelt for the last two or three years of his short but eventful career. He was then reposing upon his laurels, earned by his pugilistic encounter with Heenan the American champion, in 1860. That contest was taken up by almost all classes as a national affair. At the Stock Exchange Tom was applauded as a hero, and a purse of £1,000 was given to him for his heroic conduct, on the understanding that from that time he retired from the "Ring." In his retirement he alternated between public "receptions" in various parts of the country, and even on board a man-of-war, and his cottage and garden in Camden Town. Busts of Lords Palmerston and Russell were placed on pedestals at the entrance, and beds of flowers and gravel walks gave a cheerful appearance to his cottage. In three years all was over. Pulmonary consumption, induced by his severe encounter, and hastened by other habits, shortened his life. His funeral in Highgate Cemetery attracted together nearly all the ruffians of the metropolis. A profile of "poor Tom" and a representation of his favourite dog, without any inscription, mark the spot of his interment; and though surrounded by the monuments of multitudes of wiser and better men, that of Sayers has hitherto been the most popular of all.

At the corner of Camden-street and Pratt-street, is St. Stephen's Parish Church, which when erected in 1824, was called Camden Chapel. It was built simultaneously with St. Pancras New Church by means of a rate levied on the parishioners, which occasioned great dissatisfaction at the time, on account of the extravagant cost of the Parish Church, the ground on which it stands costing £6,695, the contractors and a number of other expenses amounting altogether to £82,701.

The new churches in the metropolis were necessarily the subject of criticism in the publications of the day. The "Literary Chronicle," a journal published in 1824, had an

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article devoted to the subject of the "New Church in Camden Town." The writer remarked: "On the whole, we consider it highly creditable to the taste of the architects, and an acquisition to the architectural beauties of the metropolis. When viewed at a distance" (it could be seen from a distance at that time, as no houses obstructed the view) "its general form is not particularly pleasing. The tower does not harmonize well with the body of the structure. The building is most advantageously seen at a short distance from the portico, where all the beautiful details and execution of the front are conspicuous. This portion of the structure is, indeed, almost the only one in which any aim has been made at architectural effect, and it would therefore not be quite fair to criticise too narrowly the other elevations, which are merely of white brick" (they are black now), "and with no attempt at decoration. A semi-circular portico of four Ionic columns, and antæ, (or corner pillars) form the principal entrance, on each side of which is a door, in a similar style to that in the centre. The ceiling of this portico is in the form of a half dome. The columns may be considered as the Grecian Ionic. The front is chaste and elegant; as is likewise the tower which rises above it. The interior, which may be considered as a St. Pancras in miniature, is fitted up with much taste and simplicity; and if there is anything to which we should be disposed to object it is that its uniform white tint is rather fatiguing to the eye."

In 1824, the "white brick" and stone of which Camden Chapel was built, was relieved by the surrounding green fields. The services were then and for many years after in the morning and afternoon only, and were conducted in the old and simple style of the period. The Reverend Alexander Charles Louis D'Arblay, of Christchurch, Cambridge, was appointed perpetual curate, and continued so almost until his death in 1836, when he was a comparatively young man. His mother, the once popular authoress of "Evelina," and daughter to Dr. Burney, died in 1840. The reverend gentleman was her only son, and he frequently visited his mother at Bath, where she spent the last years of her life, and where the first minister of Camden Chapel also died.

The Rev. E. P. Hannam succeeded Mr. D'Arblay, and had for many years the satisfaction of seeing his church well attended. It was to this gentleman's earnestness, zeal, and judgment, and the ability he possessed to awaken and enlist

the sympathy and co-operation of his congregation, that the district owed the kindred institutions which during his incumbency conferred such benefits upon the neighbourhood and won for their projector from Bishop Blomfield the complimentary title of a model parochial clergyman. The very pretty school-house adjoining was built in 1847, and became a means of great usefulness in the neighbourhood. Perhaps no more picturesque sight is to be seen in Camden Town than these schools. The rustic porch, with trained creeping plants around it, and till lately the passion flower in front of the building, and the well-kept garden, all convey the idea of order and beauty. The parsonage house, erected during Mr. Hannam's ministry (a mark of the esteem of his congregation), is a well planned commodious dwelling, and is built on a part of what was originally a lawn, at the east end of the church.

In 1857, Mr. Hannam, to the great regret and surprise of his parishioners, exchanged his living with the present incumbent, the Rev. Mr. Fitzgerald, for that of Borden, near Sittingbourne, in Kent. Eventually ill health compelled him to retire from active duty, and on the 19th May 1868, he entered into rest.

During Mr. Hannam's ministry, the church was invariably crowded; but whatever may be the cause, a very small congregation attends here now, though the attractions of music and a more decided regard for ceremony prevail, circumstances which in the case of some other churches succeed in drawing numbers, especially of the young, to the services. It would be invidious to say more. Those who remember the best days of St. Stephen's Parish Church must sincerely regret the present contrast, and hope for their speedy return.

While "Camden Chapel" was being erected, a tramway was laid down from the canal bridge to convey the stone and other materials from the barges to the site of the church. There were no buildings, however, till after the Camden Road was formed, but as early as the year 1811, Mr. Lever obtained from the Marquis of Camden a large piece of land at the Kentish Town Road end of the line of Camden-street, on which he erected the houses now known as Camden Terrace East, and Moccas Cottages on the opposite side, the triangular space between being enclosed by iron railings, and laid out and planted as an ornamental pleasure garden for

the sole use of the inhabitants, each house being proportionately rated for that purpose. In 1827, the leaseholder and builder, Mr. George Lever, conveyed to the parochial authorities the trust for its continuance, they levying a garden rate for its support. The trust was performed until the year 1846, when the North London Railway cut through the garden, "each house receiving compensation, and the parish authorities £100, to reinstate the garden that had been damaged by the railway works." Nothing was done for five years, and the ground was let by the vestry to a market gardener, with the consent of the inhabitants, they having the privilege of admission as heretofore. "The gardener cut down the trees, bushes, hedges, &c., leaving but two solitary trees as sad mementoes of the garden's former beauty," and in 1864 he had notice to quit. When, in 1866, the Railway Company widened their line, the "Vestry, without consulting the inhabitants in any way, sold the company 210 square yards for the absurd sum of £75. They built on 254 yards; this was pointed out to the Vestry, but no action was taken. In 1868 the Vestry sold 400 square yards for £140, and exchanged 84 more for a piece at King's Cross; these sales being effected entirely without the knowledge of the inhabitants. Thus the parish authorities had received on account of the Camden Terrace Enclosure £545, and expended Nil."

The facts above quoted were ascertained and reported upon, in 1872, by a committee of the inhabitants particularly interested, who, by incessant agitation of their claim upon the Vestry to restore to the rightful guardians the piece of land that for twenty-six years had been the eyesore of the neighbourhood, "succeeded in adding considerably to its respectability and to the comfort of the inhabitants." The Vestry refunded the money they had received, and the railway company pulled down the ugly blocking of two of the arches; but only by the persistent unwearied action of those whose rights had been overridden by a "powerful and irresponsible body" were the Vestry impelled not only to prevent various nuisances being continued, but to restore to the residents their undoubted right to the "Camden Garden" for their own pleasure and recreation, and for the general improvement of the neighbourhood. The gardens were laid out and formally re-opened on Saturday, 1st June 1872, and a meeting of the Garden Ratepayers to elect the committee for the ensuing year, took place in the easternmost

arch of the enclosure, when the band of the 29th North Middlesex Rifle Volunteers attended and played during the evening. Thus the Garden again smiles upon the passer-by, improving year by year, and also is a protest against corporation injustice and official neglect.

Opposite St. Stephen's Church is St. Martin's Cemetery, the entrance to it being in Pratt-street. When the Vicar and Churchwardens of St. Martin's-in-the-Fields selected this site for the new burial place for their parishioners, the locality was all pasture land, irrigated by natural watercourses and brooks. They obtained an Act of Parliament in 1803, "for providing an additional burial ground, and for erecting a chapel thereon, and also for a house for the residence of a clergyman to officiate in burying the dead." The land is described as being "a piece of ground containing by admeasurement four acres, situate in the parish of St. Pancras, being part of two fields, one called Upper Meadow and the other Upper Brook Meadow." Under that Act compensation was awarded to John Jeffreys Earl Camden, and Dr. Hamilton, Prebend of Canteloves, joint parties to the agreement. To Earl Camden, the senior churchwarden of St. Martin's parish engaged to pay the "clear rentcharge or annual sum of £100, to the impropiator of the great tithes 1s. 4d., and to the Vicar of St. Pancras for the time being, for his own use, a clear rentcharge or annual sum, equal in amount as near as can be ascertained to the aggregate amount of all tithes, offerings, &c., which the said vicar did receive or was entitled unto for the year ending at Easter next before the passing of this Act, from the former occupiers thereof; and to the senior churchwarden of St. Pancras for the use of the parishioners of the said parish a clear rentcharge or annual sum of £5."

The Act provides that the ground and buildings for the purposes of the burial ground shall be for ever free from all taxes, rates, &c., to any other parish than St. Martin's; but that in case "any houses or buildings" should at any time thereafter be erected "upon any part of the said ground" such buildings should be liable to the payment of all taxes, rates, &c., to the parish of St. Pancras.

This cemetery was consecrated by the celebrated Dr. Beilby Porteus, Bishop of London, on the 12th September 1805.

The most noted character whose remains were deposited in this churchyard is that of Charles Dibdin.

On his monument is inscribed a verse 'from his song
"Tom Bowling."

"His form was of the manliest beauty,
His heart was kind and soft,
Faithful below, he did his duty,
But now he's gone aloft."

The incidents in the life of a man whose spirit still lives amongst us cannot fail to be interesting.

Charles Dibdin was born at Southampton in 1745, when his mother was in her 50th year, he being her eighteenth child. Charles was educated in Winchester, and intended for the Church, but his love of music predominated, and after receiving instruction from the celebrated Kent, organist of Winchester Cathedral, he commenced his career in London as poet and musician at the age of sixteen. He produced the "Shepherd's Artifice," an opera, at Covent Garden Theatre, written and composed by himself; he became an actor, then musical manager, and ultimately distinguished himself by his Entertainments, in which he was sole author, composer, and performer. In the one entitled "The Whim of the Moment" he introduced seventeen songs, amongst which was the ballad "Poor Jack,"—an effusion of genius that immediately established his reputation as a lyric poet and melodist. Without any provision for the future, he retired from public life in 1805, and lived in Grove-street, Camden Town, for several years. Government granted him a pension of £200 a year on account of the services he had rendered to his country; he was deprived of it for a time by Lord Grenville, but it was restored by a more liberal ministry. He died of paralysis, on the 25th of July, 1814, aged 69 years, and, as the stone records, his remains were interred here. They may be disturbed, and churchyard desecrators may not "let him sleep on," but let us fain hope that, with "Poor Tom," his soul has gone aloft." Dibdin wrote the amazing number of 1,400 songs and thirty dramatic pieces, three novels, a "History of the Stage," his "Professional Life," "A Musical Tour," &c. "Tom Bowling" was written on the death of his brother Thomas, who was captain of an East-Indiaman and father of Dr. Thomas Frognall Dibdin. Charles' son Thomas, also an author and actor, received an allowance from the Lords of the Admiralty for compiling an edition of his father's songs, shortly before his own death.

Only so recently as the commencement of the Crimean War an edition of Dibdin's songs was ordered by the Admiralty to be printed for circulation at the various sea-ports and amongst the sailors in the fleet—an additional tribute to the merit of their author. In the "Harmonicon" published in 1824, the following estimate is given of Dibdin's influence as an author. "Had Dibdin written merely to amuse, his reputation would have been great; but it stands the higher because he is always on the side of virtue. Humanity, constancy, love of country, and courage are the subjects of his song and the themes of his praise: and while it is known that many a national foe, whether contending or subdued, has experienced the mercy of his precepts, we are willing to believe that the sufferings which the lower order of the creation are too commonly doomed to endure have now and then been a trifle mitigated through the influence of his persuasive verse."

About the centre of the north-west wall is a stone recording, in Latin, the name and honours of Dr. George Swiney, who died 12th February 1844, aged 50 years. He resided for fifteen years, at 9, Grove-street, in almost complete seclusion, going abroad seldom more than four or five times in a year. The number of persons congregated to witness his funeral was so great that a large body of police was considered necessary to keep order. A yellow velvet pall, edged with white silk, was thrown over the coffin, which was covered with yellow cloth and white nails. Then followed three young girls in white with violet coloured cloaks, and straw bonnets trimmed with white satin ribbon, all according to the instructions of his will. The effect produced was that rather of a wedding than a funeral, which occasioned much hissing and hooting on reaching the burial ground. The relatives who followed wore the usual mourning habits, but were compelled to return in hired cabs, to escape from the mass of people which surrounded the chapel. While Dr. Swiney lived, he was known only as an eccentric person who secluded himself from all society, and at his death he left about forty thousand pounds which he bestowed by will upon various charities, and five thousand pounds to the Trustees of the British Museum for a lectureship on geology, to be called the Swiney Lecture. The will was disputed by his brother, on the ground of unsoundness of mind of the testator, but a court of law decided against him, which decision left him to battle with

needy circumstances. Dr. Cobbold received £144 for Lectures on Geology in 1872. The dividends on stock produce £161 yearly for the "Swiney Lectureship."

A large tomb at the back of the cemetery chapel is to the memory of Sir John Barrow, bart., who accompanied Lord Macartney's embassy to China, and was for forty years Secretary to the Admiralty. He died in 1848; in his 85th year.

Some thirteen years ago, St. Martin's Cemetery, or "place of rest or sleep," as the word means, was a scene of a disturbance disgraceful to all parties who gave occasion for it. Without disputing the necessity for closing churchyards which have in process of time become crowded, and thereby injurious to the multitudes surrounding them, sufficient consideration has not been shown by some authorities for the feelings of the survivors of those who have been interred under the idea that there they would remain till the Judgment Day. It was but natural, then, that the inhabitants of the neighbourhood should have been aroused, and that they should, as with the will of one man, have stopped the wholesale preparations made for the building on this "consecrated" ground. That the navvies employed by the builder might the more quietly dig the foundations for a row of houses on the Camden-street side, a light boarding was put up. The navvies were said to have been primed with drink, and pursued their work with such indecency that a woman saw, from the window of a room in Caroline-street, one of those men hold up the body of an infant. She became infuriated with indignation, and the neighbourhood was at length so aroused that the hoarding was pulled down, and set fire to, and only the assembling of a strong body of police prevented more serious mischief being done. The navvies were pelted by the people, and ran for their lives, while the windows of the house in which the builder lived were entirely demolished, and he in all probability would have been roughly used had he not made his escape.

Though the righteous indignation of the people was visited upon the men employed to do this disgraceful work, the real offenders escaped. The authorities of St. Martin's parish stated that no bodies had ever been buried in that part of the ground; but the evidence to the contrary was so conclusive that the ground was again levelled, and an injunction compelled justice to be done to the feelings of the inhabitants

which had been so outraged. The writer was on the spot the day after the disturbance took place—it was Sunday—and the evidences of the recent desecration were only too apparent.

The instinct even of so-called savages leads them almost superstitiously to reverence the burial-places of their dead, and some of the nations of antiquity by their civil and religious code made it a crime to violate the tomb: how much greater the guilt of civilised English churchwardens, who, for the sake of money, outraged the feelings of our common humanity only a few years ago in St. Martin's burial-ground.

Public attention should be called to the dilapidated and unsightly condition of this and other closed graveyards. Why should not a grant of public money, if necessary, be made to lay out these "places of rest" as gardens with well-kept walks, so that the many spots sacred to memory might be visited by surviving friends. Now that buildings are rapidly covering every open space, it is worth agitating for the preservation of sacred ground—paid for by, and therefore rightly belonging to, those who ought to be considered the freeholders.

Since the closing of the church-yard, utilitarianism has been at work: the necessity for the services of the chaplain no longer existing, his residence has been let as an ordinary dwelling; and the chapel, which for more than half a century resounded with the solemn words of the burial service, is appropriated to the use of the 29th (North) Middlesex Rifle Volunteers, as their head quarters, and now frequently resounds with the martial music of their band. More recently it has been used as a temporary school-house by the School Board of London. Houses and shops meet on either side of the building, the nearest on the west side being the St., Martin's Tavern—an incongruity somewhat displeasing to those who have an eye for the "fitness of things."

Originally, St. Martin's Cemetery was surrounded by a substantial eight-feet wall, but in 1817 the parish authorities of St. Martin's erected, on the Bayham-street side, almshouses for the poor of their parish; each house has still a vine uniformly trained up in front.

From an official statement, we learn that "The full establishment of these Almshouses consists of seventy widows and unmarried women who have been housekeepers in the parish

of St. Martin's; they receive 32s. or 42s. 6d. per calendar month, according to the several foundations to which they have been elected. Those labouring under sickness or other infirmities are provided with nurses at the charge of the funds. A chaplain attends at chapel on Sunday and Thursday in each week, to perform divine service; they are also attended by an eminent medical gentleman, and are furnished with medicine free of charge. The Vestry having found that several applicants for the alms fund preferred receiving the out-pension and living with their friends instead of residing in the Almshouses, have during the last few years, elected the most deserving applicants as out-pensioners, by which means the alms fund has been distributed amongst a larger number of out-pensioners than formerly."

The alms fund arises from a legacy by Mrs. Wood of £9,100, and other sources, amounting to a total of £13,606 19s. 9d. in the 3 per cent. consols. There is also another deed of gift of £50 by Mrs. Susan Grahme, and of £20 by Sir Charles Cotterell, the excellent linguist and scholar of the 17th century. He was master of the requests to Charles the Second, an office which was filled by his descendants for several generations. He translated several works from the French, Spanish and Italian. This gift for eight almswomen on his foundation was conferred in 1686, the year before his death. The gift of Mrs. Grahme was conferred also in 1686, and was for four almswomen on her foundation. These sums are paid to those 12 almswomen monthly (by the Vicar or his deputy) who form a part of the 70 almswomen in these Almshouses, independently of the monthly pay they each receive from the foundation.

It is not to be expected that almshouses built more than fifty years since should have the internal conveniences and sanitary appointments of the present day; but we venture to suggest that improvements might be made for the comfort and even the necessities of the inmates. Each poor old lady has but one small room, which evidently serves the purpose of sitting-room, bed-room, and kitchen. Two of the houses have been appropriated for those who need medical attendance and nursing, thus conceding the necessity for the existence of an infirmary. Without the slightest intention of casting any reflection on those who have the management of these almshouses, perhaps if they were to visit the St. Pancras Almshouses (which have no endowment for their

support), a similar institution, or the Governesses Asylum as now carried on at Chislehurst—the visit might lead to improvements being made in these almshouses, in accordance with the sanitary and social advancement of the present day in such institutions.

As Pratt-street is a memorial of the family name of the Marquis Camden, so Bayham-street was named after Bayham Abbey, in Sussex, one of the seats of the Marquis. Bayham-street was built by Mr. Lever in 1812, he occupying No. 1 himself for many years. The first inhabitants were principally retired tradesmen, and some were professional men. To enumerate them would be matter of no interest in the present day. Some were the "country houses" of those whose shops were "in town." The quiet life of one of these inhabitants, a retired draper, may be referred to as a fair specimen, and one befitting the "gloaming" of life. It was a contrast to the "dying in harness," so common now. The repose and contemplation of the former day is notwithstanding often envied by those who too commonly in a feverish worry live and die. The old gentleman referred to, musing, on a winter's evening, with his gaitered legs crossed, and enjoying the childish sports of his ward—an orphan youth—and his companion, a neighbour's child, is a picture of the past age. On the Saturday evening the prayer books were brought out, and the lessons for the coming day were marked. The family consisted of the housekeeper, servant, and the ward, who all attended the then newly-erected Camden Chapel. One peculiarity consisted in the health-drinking at supper; every time the jug of home-brewed was partaken of each one detailed the individuals present according to seniority and position. A tomb in St. Martin's church-yard records the last resting-place of the old gentleman, Edward Colemere, Esq., in 1831.

Bayham-street has become associated with the name of the celebrated Charles Dickens; but the character of the neighbourhood when, as a child, he for a short time lived in it, is incorrectly described as "squalid." The "miseries" he then had to "deplore" were arising from adverse circumstances; not from the house in which he lived. Living at the time referred to in that street, the writer of these remarks felt impelled to send the following letter to the editor of the "Daily Telegraph," which elicited others, confirming the correctness of his description:—

Sir,—In the interesting notice of the "Life of Charles Dickens," by John Forster, in Monday's "Daily Telegraph," your reviewer says: "Soon Charles had to deplore the miseries of a squalid neighbourhood; for his embarrassed parent had to remove to a poor house in Bayham-street, Camden Town, where 'a washerwoman lived next door, and a Bow-street officer lived over the way.' He felt crushed and chilled by the change from the life at Chatham, breezy and full of colour, to the little back garret in Bayham-street." Mr. Forster says: "He took, from the beginning of his Bayham-street life, his first impression of that struggling poverty which is nowhere more vividly shown than in the commoner streets of the ordinary London suburb."

Fifty years ago, Camden Town, like some other London suburbs, was but a village. Bayham-street had grass struggling through the newly-paved road. There were not more than some twenty or, at most, thirty newly-erected houses in it. These were occupied by, No. 1, Mr. Lever, the builder of the houses; No. 2, Mr. Engelhart, a then celebrated engraver; No. 3, Captain Blake, No. 4, a retired linen draper, one of the "old school"; No. 5, by my father and his family; No. 6, by a retired merchant, two of whose sons have made their mark, one as an artist and another as the author of "True to the Core." At No. 7, lived a retired hairdresser, who, like most others there, had a lease of his house. In another lived a Regent-street jeweller; and so I could enumerate the inhabitants of this "squalid neighbourhood." When Charles Dickens lived there it must have been about the year 1822; and at that time and long afterwards, the description given by his biographer of its character is a perfect caricature of a quiet street in what was then but a village. I was then a boy of some six years of age, and to my childish apprehension, it was a country village. Mr. Lever's field was at the back of the principal row of houses, in which haymaking was enjoyed in its season, and it was, indeed, a beautiful walk across the fields to Copenhagen House. Camden-road then was not. The village watchman's box was at one end of the street by the Red Cap tea-gardens. "Old Lorimer," who lived in Queen-street—then with gardens and a field in front of but one row of houses—was the only constable. Occasionally robberies of articles in the outhouses caused some consternation, but gas had not then arrived to enlighten the darkness of this "squalid neighbourhood."

Was not Dickens at that time sickly in body, and might it not have affected his vision? At any rate, as a man, he should have viewed his early privations but as a preparation and a schooling for his subsequent distinguished career as a painter of living characters and scenes; but I think truth should be observed even in attempts to show strong contrasts.

Justice should be done to places as well as to persons, and so I have ventured to speak a word in defence of a neighbourhood which, to me, seemed a green and a pleasant spot, though it may now have somewhat degenerated.—

I am, Sir, yours obediently,

F. M.

Kentish Town, Dec. 6.

Sir,—Permit me to add some details to the interesting and accurate account of Bayham-street, Camden Town, by "F. M." in your issue of this day. As a boy I was a constant visitor at one of the houses occupied by the late Mr. Holl the celebrated engraver, the father of Mr. Frank Holl, and of the late William Holl, engravers, and of Mr. Henry Holl the actor and novelist. Mr. Charles Rolls, another artist of note, in addition to Mr. Engelhart, and to Mr. Henry Selous the painter, and Mr. Angelo Selous the dramatic author, resided in Bayham-street. The private theatricals at the late Mr. Holl's residence will not be forgotten, as all the gentlemen just named took parts therein, as also another actor, who is no more, Mr. Benjamin Holl. The houses in Bayham-street, were small, but the locality half a century since was regarded as a suburb of London. Fields had to be crossed to reach it, on

which the best houses of Camden Town have been since erected. The description of Bayham-street by the late Charles Dickens must have been prompted by personal privations. What a romance he could have created out of the house occupied by Mr. Holl, where was concealed for months young Watson, who was implicated in the treasonable attempt for which his father and Thistlewood were tried and acquitted—the latter not taking warning by his escape on that occasion, for he afterwards concocted the Cato-street conspiracy, for which he was executed at Newgate. Young Watson shot a gunmaker in Snow-hill, for which his comrade Cashman, the sailor, was hanged, Mr. Holl was a Reformer in days when it was looked upon as treason to differ from the Government. He gave shelter to young Watson, having been on intimate terms with his father, Dr. Watson. Mr. Holl contrived the escape to America of Watson, junior, disguising him as a Quaker. Bayham-street was occupied by men of advanced political opinions, some of whom lived to see their notions realised.—I am, Sir, yours obediently, C. L. G.

Garriek Club, Dec. 7.

Sir,—Mr. Forster tells us that in his early youth Charles Dickens lived in Bayham-street, Camden Town; and your correspondent, "F.M.," in the "Daily Telegraph," of to-day, calls in question the accuracy of the narrative. I have a perfect recollection of Bayham-street thirty-years ago, and took a stroll up it this morning to see if I could trace the house to which Mr. Forster refers. On entering the street from Crowndale-road I literally rubbed my eyes with astonishment. There is a public-house at the corner, the sign of which is The Hope and Anchor. When last I noticed it the name over the door was "Barker," now it is "Dickens," Who shall say that this is not a world of strange coincidences when a Dickens comes to Bayham-street to live, just at the time when we get the record of a greater Dickens having once trotted round the corner where that public-house stands? "F.M." seems to me to be in error about Bayham-street having been so respectable many years since. The block of houses to which he refers was at one end; then came fields; and lower down towards the Old St. Pancras-road, a lot of small houses or cottages with gardens in front, in one of which I presume the parents of Charles Dickens to have resided. There are still two houses remaining, near Pratt-street, which I remember as being old houses twenty-five years ago.

Yours very truly,

E. P. H.

Dec. 7.

Sir,—With your permission, I would wish to correct an error made by your correspondent, "C. L. G." (who is otherwise very accurate), in his letter which appears in your impression of this day. "C. L. G." says that "Mr. Holl gave shelter to young Watson, having been on intimate terms with his father, Dr. Watson." This was not the case. Mr. Holl had never seen the doctor or his son. In consequence of my mother having expressed some womanly sympathy for the unknown mother of this young man, in the shop of a person named Moggeridge, this same Moggeridge and a friend of his brought young Watson the following night to my father's house, and appealed to him to save his life, by giving him the shelter they could not obtain elsewhere. My father consented although at the risk of his own life, and young Watson remained in the house, in the character of a presumed pupil, for more than three months, and only left it a few days previous to his escape to America. With that, however, my father had nothing to do.

Those who may feel interested in the details of this piece of "romance" will find them in "Douglas Jerrold's Magazine," in which, at the request of my old friend Jerrold, I wrote, from documents then in my possession, an account of what actually took place, and subsequent to my father's death.

Your other correspondent, "E. P. H." in questioning the accuracy of the statements made by "F. M." (whose letter appeared in your issue of Thursday), forgets that "F. M." speaks of Bayham-street fifty years ago, while he, "E. P. H." dates his recollection from twenty-five years back. "F. M." is strictly correct in all his details. Yours obediently,
Notting-hill, Dec. 8. HENRY HÖLL.

The Bow-street officer (a most respectable man) lived in the second house from the corner then leading to the fields, now occupied by Hamilton-street, so that the "poor house" opposite and next to the "washerwoman" was the second from the turning by the "Red Cap."

Then (in the days we are referring to) Bayham-street extended from the almshouses to where the Camden-road now is. The tea-garden of the "Red Cap" was opposite the last houses. Where Hamilton-street now commences was the way into the fields. The first field belonged to Mr. Lever, who allowed cricketing there in the season. The only building to be seen beyond was Copenhagen House and the Floor Cloth Works. The former stood alone in the fields north of the metropolis, between Maiden-lane, the old road to Highgate on the west, and upwards of forty years since on the east by a very ancient north road, or bridleway, called Hagbush-lane, and also nearly in a line with Cornwall-place, Holloway. "Its name is said to have been derived from a Danish prince, or a Danish ambassador, having resided in it during a great plague in London: another representation is, that in the beginning of the seventeenth century, it was opened by a Dane, as a place of resort for his countrymen. Copenhagen is the name given to it in the map in Camden's Britannia, published in 1695." In the "Every-day Book," edited by William Hone, various interesting particulars are collected respecting this house which will be reproduced in this place, for though Copenhagen House was not strictly speaking in St. Pancras, yet it forms a feature in our remembrances of the "past" of Camden Town: its white appearance in the distance, and the pleasure of a walk through the fields towards it, is a joy worth retaining in memory's waste, and it is our desire to impart something of our pleasant remembrances to the reader.

Mr. Hone took some pains to ascertain from an eye-witness some particulars of the danger of Copenhagen House during the No-popery riots of 1780. He says, "About the year 1770, this house was kept by a person named Harrington; at his decease, the business was continued by his widow,

wherein she was assisted for several years by a young woman who came from Shropshire. This female assistant afterwards married a person named Tomes, and kept the 'Adam and Eve' at Islington. When Mr. Hone saw her, in 1825, she was a widow, and from her he gathered that at the time of the London riots in the year 1780, a body of the rioters passed Copenhagen House on their way to attack the seat of Lord Mansfield, at Caen Wood; happily they did not sack Copenhagen; but Mrs. Harrington and her maid were so alarmed that they despatched a man to Justice Hyde, who sent a party of soldiers to garrison this important place, where they remained till the riots were quelled. From this spot the view of the nightly conflagrations in the metropolis must have been terrific." Mrs. Tomes told Mr. Hone that she saw nine large fires at one time.

On New Year's Day previous to this, the house was broken into after the family had retired to rest. "The burglars forced the kitchen window, and fired at what proved to be the salt-box only. They then ran up stairs with a dark lantern, tied the man and the woman servant, burst the lower pannel of Mrs. Harrington's room-door, while she secreted fifty pounds between her bed and the mattress, and three of them rushed to her bedside armed with a cutlass, crowbar, and pistol, while a fourth remained on the watch outside. They demanded her money; and as she denied that she had any, they wrenched her drawers open with the crowbar, refusing to use the keys she offered to them. In these they found about ten pounds belonging to her daughter, a little child, whom they threatened to murder unless she ceased crying, while they packed up all the plate, linen and clothes, which they carried off. They then went to the cellar, set all the ale-barrels running, broke the necks off the wine bottles, spilt the other liquors, and slashed a round of beef with their cutlasses. They then caroused in the kitchen, where they ate, drank, and sung, till they resolved to 'pinch the old woman, and make her find more money.' They extorted her hidden fifty pounds, and then threatened to cut her throat for the deception, but they at last departed with their plunder. Rewards were offered by the Government and the parish of Islington, for the apprehension of the felons; in May following, one of them named Clarkson, was discovered, and hopes of mercy tendered to him if he would discover his accomplices. This man was a watchmaker in

Clerkenwell, the other three were tradesmen ; his information led to their discovery ; they were tried and executed, and Clarkson was pardoned ; though, some time afterwards, he also suffered death for obtaining a box of plate from the 'White Horse,' in Fetter-lane, upon pretence that it had been sent thither by mistake. The robbery at Copenhagen House was so far fortunate to Mrs. Harrington, that she obtained a subscription considerably more in amount than what she had lost. Mr. Leader, the coachmaker, in Long Acre, who was her landlord, remitted to her a year's rent of the premises, which at that time was £30. The notoriety of the robbery increased the number of visitors, and additional rooms were built. Soon afterwards the house was noted for fives-playing. This last addition was almost accidental. 'I made the first fives ball,' said Mrs. Tomes, 'that was ever thrown up against Copenhagen House. One Hickman, a butcher at Highgate, a countryman of mine used the house, and hearing me talk country, we talked about our country sports, and amongst the rest fives. I told him we'd have a game some day. I laid down the stone in the ground myself, and, against he came again, made a ball. I struck the ball the first blow, and he gave it the second, and so we played ; and as there was company they liked the sport, and it got talked of. This was the beginning of the fives-play, which since became so famous at Copenhagen House.'"

A person named Orchard succeeded Mrs. Harrington. During his time the London Corresponding Society held meetings, in 1795, in the adjacent fields. "In 1812 it was proposed by a company of projectors to bring sea-water through iron pipes from the coast of Essex to Copenhagen fields ; and construct baths, which, according to the proposals, would yield 12½ per cent. on a capital of £200,000 ; but the subscription was not filled up, though the names of several eminent physicians sanctioned the undertaking, and so the project failed."

Copenhagen House subsequently obtained a "bad eminence," when kept by a man named Tooth, who encouraged brutal sports for the sake of the liquors he sold. "On a Sunday morning the fives ground was filled by bull-dogs and ruffians, who lounged and drank to intoxication ; so many as fifty and sixty bull-dogs have been seen tied up to the benches at once, while their masters boozed and made match after match, and went out and fought their dogs before the

house, amid the uproar of idlers thus attracted to the scene of infamy. This lasted throughout every Sunday forenoon, and then the mob dispersed, and the vicinity was annoyed by the yells of the dogs and their drunken masters on their return home. At that time there was a common field where bulls were baited; this was called the bull-field. These excesses occasioned so much disturbance that the magistrates after repeated warnings to Tooth, refused him a licence in 1816, and his successor refused to draw beer for any one who had a bull-dog at his heels, and thus abated the nuisance."

Camden Town and the outskirts generally were greatly benefited by the law subsequently passed closing public-houses during the whole of the Sunday morning, a signal proof of the value of such repressive legislation being the comparative absence now of such scenes of disorder as were frequent formerly.

In the year 1825, when Mr. Hone thus described Copenhagen House and its neighbourhood, the Camden Road was being made. There was no direct road communicating between Holloway and Camden Town, and this road was cut to connect the eastern and western suburbs. In cutting this road near Copenhagen House it crossed the remains of an ancient north road called Hagbush-lane, which is described by Hone as the "oldest north road, or ancient bridle-way to and from London and the northern parts of the kingdom." It certainly was then and for a few years afterwards one of our loveliest green lanes. It was well-known to every botanist on the west side of London. "The wild onion, clowns-wound-wort, wake-robin, and other simples, lovely in their form, and of high medicinal repute to our old herbalists, take root, and seed and flower here in great variety. How long beneath the tall elms and pollard oaks, and the luxuriant beauties on the banks, the infirm may be suffered to seek health, and the healthy to recreate, who shall say? Spoilers are abroad.

"A scene like this,
Would woo the careworn wise
To moralise,
And courting lovers court to tell their bliss.
Had I a cottage here
I'd be content; for where
I have my books
I have old friends,
Whose cheering looks
Make me amends

For coldnesses in men ; and so
With them departed long ago,
And with wild flowers and trees
And with the living breeze,
And with the 'still small voice'
Within, I would rejoice,
And converse hold, while breath
Held me, and then—come Death."

So wrote William Hone in 1825. Now, there is no trace left of the lane. Villa residences occupy the place of the hedge-rows then being planted in the Camden-road. The Metropolitan Cattle Market now occupies the site of Copenhagen Fields, and the Clock Tower is somewhat about the position where Copenhagen-house once stood.

When the Camden-road was first cut, it was named Holloway-road, it being a direct communication to and from Holloway. Its formation led to the building of Camden New Town ; then followed the villa residences, which made it as pleasant a road as any near London. Great alarm was excited among the inhabitants when the new Metropolitan Cattle Market was proposed ; meetings were held, deputations formed, and memorials presented against the alleged innovation on the retirement of the neighbourhood ; but the work proceeded, and now no one seems at all affected by the dreaded "nuisance." Indeed, the finest villas have been erected since the opening of the market, and in much closer proximity. A new arrangement of apartments is made in some of these ; the chief rooms all communicating on the same floor.

The Camden-road and the Brecknock Arms are associated with a painful event, which, at the time, engrossed public attention throughout the kingdom. Thirty years have passed away, and a new generation may read the narrative of the last duel which was fought in England, and wonder that a practice so wicked and absurd should have been continued so long in a civilized country by persons of education, as a means of "settling" disputes between "men of honour"; but if the sacrifice of the life of a brave officer like Colonel Fawcett, and the expatriation of Lieutenant Munro, whose sense of honour impelled him to challenge his brother by marriage, intense as was the suffering to all concerned, led to the cessation of the practice, then we may regard the "Fatal Duel at Camden Town" with increased interest.

The following are the particulars of the sad event:—

one of whom, in the strength of manhood, had obtained rapid distinction; the other, a soldier who had endured hard service; in a momentary quarrel, both being quick, hot, decided, sought in the name of honour, and under the mockery of social justice,—false, merciless, and depraved as the custom was—that which resulted in death to one of them, who had but just returned to his native land to seek restoration and renewal of his strength, manfully spent in his country's service, and to the other banishment, sorrow, and remorse!

The cause of quarrel was a reflection by the Colonel on Lieutenant Munro's judgment in the management of some property entrusted to his care by Colonel Fawcett whilst he was abroad; a contradiction was given which could not be endured by the one, he therefore desired the other to leave his house instantly, a challenge was given and accepted, seconds were chosen, and hence the result.

In justice to Lieutenant Munro, it should be stated that he assisted and did everything in his power after the fatal shot, and waited by the side of the wounded man till Dr. Brodie arrived. During Sunday, while conscious, Colonel Fawcett several times expressed his wish that he had not accepted the challenge, and that he had died in service.

On the Monday on which he died, the late Mr. Wakley, M.P., held an inquest at the Camden Arms Tavern, at which Mr. Cumberland was the foreman of the jury. A verdict was returned of murder in the first degree against the principals; Mr. Gulliver, who was present at the duel, was admitted as a witness, in August, before Justice Williams and Baron Rolfe, on the trial of Lieutenant Cuddy, one of the seconds; the evidence being considered insufficient, this gentleman was discharged.

Lieutenant Munro left the country; it was supposed he entered the Prussian service. Mrs. Fawcett was deprived of the pension she would otherwise have received, according to the rules of the service.

The newspapers of that day were full of protests against the practice of duelling. One writer, as though in anticipation of the happy result we have realised, thus wrote: "Let the government make it a sign of banishment from the army and navy; make it the bane of character, the curse of honour, the scorn and contumely of manhood, so that courage may no more be disgraced under its name. There is a text in the past week's catastrophe for the preaching of philoso-

phy and christianity all the nation through. We are asking that this last deed of blood may set the crimson fiat upon its doom. We conclude with most fervent aspirations that humane and christian feelings of cordial love for the human race—of cordial hate for the crime which alloys its brotherhood—may swell into a broad, bright, and beautiful river of benevolence that may roll its waters with fair, majestic grandeur over the dark iniquity of the duel, so that no trace of its barbarism be left behind to sully the character of the nation, outrage the home affections of the people, and conquer that noble courage of virtue which is the right arm of true honour, and its fair, unspotted shield."

Near the Camden Arms, Camden New Town (where poor Colonel Fawcett died) is Little Randolph-street, in which are the Greenwood Almshouses, founded, in 1840, by a niece of Joseph Munden (the well-remembered actor,) Mrs. Esther Greenwood, of Cumberland-terrace, Regent's Park. She endowed them with £1,666 13s. 4d. Old South Sea Annuities, for their repair and other expenses. A marble tablet has been placed in the entrance to St. Stephen's Church, which states that "the object of this institution is to provide an asylum, rent free, for aged women of indigent circumstances and good character—a preference being given to the inhabitants of Camden Town and Kentish Town." To the above benefaction a fund for supplying the inmates with coals has been added, which amounted in the year 1848 to £446 18s. 5d. "The endowments and the coal funds are separately invested in the names of the trustees, including the minister of this chapel, and also of Kentish Town, for the time being."

It was originally intended to provide an asylum for "twenty deserving poor women," but at the present time there are but little more than half that number; one room being found insufficient, each inmate has now two rooms.

"The persons to be admitted," according to one of the rules, "shall be poor and aged members of the Church of England, whose indigent circumstances and good character present a claim to the notice of the trustees—no person being eligible as a candidate for admission who is under 60 years of age, or who has not a certain income of at least five shillings per week, free from parochial relief."

Another rule provides that if any of the inmates should come into the possession of property, or if their sources of income should fail, and they become dependent upon paro-

chial relief, they shall in each case be liable to be removed ; and also to be removed if unable to take care of themselves, or have friends to take charge of them, or able to provide the means for procuring proper attention.

The founder is still living, and though of a great age, till lately occasionally visited the institution. Mr. Greenwood paid great attention during his lifetime to the comfort of the inmates, and some of them speak with much interest of the kindness he shewed them, only equalled by that of Mrs. Greenwood, the founder. The kind visits of the late Mr. Hannam are also gratefully remembered by some.

The success of this institution is due mainly to the personal interest taken by the founder, an advantage which similar institutions do not always possess when the supervision is left entirely to trustees.

In College-street is the Veterinary College, which was founded by Mr. Sain Bell, and erected in 1792. The main object was to "form a school of veterinary science, in which the anatomical structure of quadrupeds of all kinds, the diseases to which they are all subject, and the remedies proper to be applied, might be investigated and regularly taught, in order that the enlightened practices of those whose whole study has been devoted to the veterinary science and all its branches may be gradually disposed all over the kingdom. For this purpose, pupils are taken into the college who, in addition to the lectures and instruction of the professor, and the practice of the stables under his superintendence, are admitted to medical and anatomical lectures. Of these pupils, many are established in various parts of the country, practising with great benefit." Before a certificate is given the pupil undergoes an examination by the medical committee (consisting of some of the most eminent surgeons in the metropolis). The present buildings were originally intended to be temporary, an institution of a more ambitious character having been contemplated ; but for utility it would not in all probability have exceeded its present condition. A museum is attached, containing numerous anatomical preparations, for the purpose of illustrating subjects discussed by the lecturers. There is a theatre in which the lectures are delivered ; and a forge for the shoeing of horses on the most improved principles. An infirmary and several paddocks are also attached to the college.

For some years the ground in front of the college, as far

as College Place, was enclosed by wooden palings, and was at one time used by the St. Pancras Volunteers. A part of the old wall which surrounded the institution still exists at the back of a house in Camden-street. It is said that a subterranean way was made from the college to the theatre, which is now known as Crowndale Hall. For some years previously it was used as the St. Matthew's school, and for many years before, it was occupied by Mr. Ansell, a nurseryman, whose garden extended to Camden-street.

Randolph, Prebend, and Priory streets, and St. Paul's-terrace, indicate that they are built on Church land. Georgiana-street is on what was originally called Brook Meadow, from the fact that here ran one of the many tributaries of the Fleet, and which, sixty years ago, was crossed by a wooden bridge. The names of individuals given at first to some of the streets or terraces have passed away with their owners. Cumberland Terrace, one of these, and no longer known, was given because the proprietor of Cumberland's Acting Drama invested some of his profits in the building speculations of forty or fifty years ago. He was foreman of the jury on Colonel Fawcett's death, as we have seen, but the present generation have no knowledge of him, nor of many more who then worthily played their parts.

CHAPTER XXIV.

KENTISH TOWN.—GOLDSMITH'S DESCRIPTION OF A JOURNEY TO KENTISH TOWN; HERON'S BEQUEST; DOGHOUSE-BAR; CITY ROAD; ISLINGTON; WHITE CONDUIT HOUSE; DOBNEY'S; SADLER'S WELLS; PANCRAS; KING'S ROAD; "AFTER DARK;" APPROACHES TO THE TOWN.

IN the "Citizen of the World" there is an amusing account of a "journey made to Kentish Town." Oliver Goldsmith intended to ridicule the superficial writers in his day who were minutely particular in describing their first impressions of other countries: so, writing as he supposed a Chinese would view our institutions, public buildings, and general appearance of the country, he gave this account as a specimen of that "way of writing." "I send you a few hasty remarks, collected in a late journey I made to Kentish Town, and this in the manner of modern voyagers.

"Having heard much of Kentish Town, I conceived a strong desire to see that celebrated place. I could have wished, indeed, to satisfy my curiosity without going thither, but that was impracticable, and therefore I resolved to go. Travellers have two methods of going to Kentish Town; they take coach, which costs ninepence, or they may go a-foot, which costs nothing; in my opinion, a coach is by far the most eligible convenience, but I was resolved to go on foot, having considered with myself, that going in that manner would be the cheapest way.

"As you set out from Doghouse-bar, you enter upon a fine level road, railed in on both sides, commanding on the right a fine prospect of groves and fields, enamelled with flowers, which would wonderfully charm the sense of smelling, were it not for a dunghill on the left, which mixes its effluvia with their odours. This dunghill is of much greater antiquity than the road; and I must not omit a piece of injustice I was going to commit on this occasion. My indignation was levelled against the makers of the dunghill, for having brought it so

near the road ; whereas, it should have fallen upon the makers of the road, for having brought that so near the dunghill.

“ After proceeding in this manner for some time, a building, resembling somewhat a triumphal arch, salutes the traveller's view ; this structure, however, is peculiar to this country, and vulgarly called a turnpike gate. I could perceive a long inscription, in large characters, on the front, probably upon the occasion of some triumph, but, being in haste, I left it to be made out by some subsequent adventurer who may happen to travel this way ; so, continuing my course to the west, I soon arrived at an unwall'd town, called Islington.

“ Islington is a pretty neat town, mostly built of brick, with a church and bells ; it has a small lake, or rather pond in the midst, though at present very much neglected. I am told it is dry in summer ; if this be the case, it can be no very proper receptacle for fish, of which the inhabitants themselves seem sensible, by bringing all that is eaten there from London.

“ After having surveyed the curiosities of this fair and beautiful town, I proceeded forwards, leaving a fair stone building, called the White Conduit House, on my right ; here the inhabitants of London often assemble to celebrate a feast of hot rolls and butter ; seeing such numbers, each with their little tables before them, employed on this occasion, must, no doubt, be a very amusing sight to the looker on, but still more so to those who perform in the solemnity.

“ From hence I parted with reluctance to Pancras, as it is written, or Pancridge, as it is pronounced ; but which should be both pronounced and written Pangrace ; this emendation I will venture *meo arbitra* ; *Pan*, in the Greek language, signifies *all*, which added to the English word *grace*, maketh *all grace*, or *Pangrace* ; and, indeed, this is a very proper appellation to a place of so much sanctity as Pangrace is universally esteemed ; however this be, if you except the parish church and its fine bells, there is little in Pangrace worth the attention of the curious observer.

“ From Pangrace to Kentish Town is an easy journey of one mile and a quarter ; the road lies through a fine champaign country, well watered with beautiful drains, and enamelled with flowers of all kinds, which might contribute to charm every sense, were it not that the odoriferous gales are often more impregnated with dust than perfume.

"As you enter Kentish Town, the eye is at once presented with the shops of artificers, each as vendors of candles, small coal, and hair brooms; there are also several august buildings of red brick, with numberless sign posts, or rather pillars, in a peculiar order of architecture. I send you a drawing of several—vide A B C. This pretty town probably borrows its name from its vicinity to the county of Kent; and, indeed, it is not unnatural that it should, as there are only London and the adjacent villages that lie between them. Be this as it will, perceiving night approach, I made a hasty repast on roasted mutton, and a certain dried fruit called potatoes, resolving to protract my remarks upon my return; and this I would very willingly have done, but was prevented by a circumstance which, in truth, I had for some time foreseen, for night coming on, it was impossible to take a proper survey of the country, as I was obliged to return home in the dark."

Besides the humour of this description, there are references to the condition of the suburbs of London, a hundred years since, worthy of notice. The mode of travelling, the state of the roads, turnpikes, the dust, and the "beautiful drains," between St. Pancras and Kentish Town, are suggestive of what may be considered as things of "the past."

It would appear that to Goldsmith it was a day's "journey" to leave "the beauties of Shoe-lane," in which he resided, and to visit Kentish Town, as he did on foot. The few coaches needed, even only sixty years ago, performed the journey but three or four times a-day, starting from various inns, such as the "Blue Post," Holborn, and mentioning the fact that the "stage" would not leave till a quarter beyond the hour stated.

At the beginning of the eighteenth century, attempts were made to improve the roads forming the leading thoroughfares in England; and for that purpose turnpike acts for various districts were passed by Parliament. It is a very remarkable fact, showing the innate protectionist feeling of our ancestors, and which feeling has even yet not become extinct, that some of the counties in the neighbourhood of London petitioned Parliament against the extension of turnpike roads into the remoter parts of the country. Those remoter counties, it was pretended, from the cheapness of labour, would be able to sell their corn at a lower rate in the London market than themselves, and would thereby reduce

their rents and ruin their cultivation. In spite of these remonstrances, the turnpike roads were extended into the remoter counties, and, as might have been expected, so far from injuring the neighbourhood of the metropolis, they greatly increased its value, the interchange of commodities being, as it would be amongst all the nations of the earth, mutually beneficial.

In the year 1716 the roads from London to Highgate, through Islington and Kentish Town, are described as being "very ruinous and almost impassable for the space of five months in the year," and an act was passed (3 Geo. 1, c. 4) for repairing the highways from several places in the said act mentioned, leading towards Highgate Gatehouse and Hampstead.

A bequest had been made more than 130 years before, by William Heron, a citizen and woolmonger, of London, by will, dated 12th July 1580, by which he gave yearly for ever, the rent of £8 for and towards repairing the highways, from time to time, in most needful places, between the Spittal House, at the foot of Highgate Hill, on the west side of the road leading from Islington, the site of which is now called Lazaret or Lazarat Field, and the common highway leading from Highgate through Kentish Town to Battle Bridge."

The property conveyed to the Clothworkers' Company, and now chargeable with this and other bequests, consists of eight houses in West Smithfield, and Cow-lane, in the parish of St. Sepulchre, London; it yielded about £8 every third year, and was added to the parish fund till the year 1834, though a suspension of the payment had been made for several years, till the Charity Commissioners summoned the Company to give information of the cause of non-payment, in 1825. The Company contended that the surplus rents and all other sums arising from fines on renewal of leases, &c. should be retained for their own use, but on trial on information filed in Chancery by the Attorney General (Denman), the Lord Chancellor (Brougham) decreed on 11th June 1833, that the whole of the rents and dividends of stock ought to be applied to the charitable purposes of the will, and the Company had to pay the costs of the litigation. The Pancras Highway Gift of £8 now amounts to £41 19s. 8d.

It may prove interesting to trace the progress of the "journey" which Goldsmith made through the district

which he passed from the City to the rural village of Kentish Town more than a hundred years since.

Doghouse-bar, from whence Goldsmith set out, was in Old-street, a district once famous for its nursery-grounds. The almshouses here were built when it was an open healthy suburb. The city hounds were once kept here, and here the city huntsman formerly lived, from which circumstances arose the name of the turnpike gate.

The "fine level road" was the City-road. It was projected by Mr. Dingley, in the year 1760, just before Goldsmith wrote his description of it, which accounts for the "dunghill on the left being older than the road." It is described by Harrison, in 1776, as "an easy and pleasant communication from the eastern parts of the city to all the roads between Islington and Paddington, and from thence down to Oxford-road, and the great western road, by which the necessity of travelling three miles over the stones is entirely avoided. The City-road, which is about a mile in length, is one of the handsomest in England; and to keep it in proper repair, a toll is taken for horses and carriages."

As Goldsmith "surveyed the curiosities of the fair and beautiful town" of Islington, its past history may have recurred to him. As he speaks of a "small lake or pond in the midst" he may have recalled Fitz-Stephen's description in the twelfth century of the fields and pleasant open meadows through which flowed numerous brooks by the side of which were water-wheels for the grinding of the produce of the corn-fields at Barnsbury. Or he may have thought of the days of the fourteenth and fifteenth centuries, when archery was extensively practised by the citizens at the butts erected there. He may have rejoiced in the greater security he felt than that which existed in 1674, when Ogleby described the road by Islington as the scene of frequent robberies and murders. But he would be more familiar with the descriptions given of this suburb by Addison in the days of Queen Anne, when Islington was a great place for country excursions. Especially would he have in his mind George Colman's description in a farce, written in 1756, of a citizen's wife packing up neats' tongues and cold chickens, preparatory to visiting her husband's country box in the coach-and-three from the end of Cheapside.

Goldsmith would especially remember his enforced residence at Canonbury Tower. He often lodged here, writing

some of his inimitable works under pressing necessities to satisfy his creditors. He would necessarily be acquainted with the fact that some well-known writers had also occupied lodgings here. There were in the tower seven stories, in which were twenty-three rooms. It was nearly sixty feet in height and seventeen feet square. Newbury the bookseller lodged here, and Goldsmith occupied the same apartments. Ephraim Chambers, the originator of modern Cyclopædias, lodged here till his death on May 18, 1740, and was buried in Westminster Abbey.

Goldsmith occasionally visited Islington to enjoy what he called "a shoemaker's holiday." After breakfasting with three or four of his familiar friends at his chambers in the Temple, they would walk to Highbury Barn, then a public-house and farm, and they would dine at the ordinary, consisting of two courses and pastry for the very moderate sum of tenpence a head, including the fee of one penny for the waiter. They would then walk to White Conduit House to take tea and punch. Perhaps these were amongst the most rational and happy days which poor Goldsmith spent, for he obtained fresh air, exercise, and agreeable companionship.

The solemnity of eating hot rolls and butter at White Conduit House, referred to by Goldsmith, has long since fallen into neglect; and the modern house like many others in the suburbs retains the name without conveying any idea of its former character. One of the numerous conduits which formerly supplied London with water stood in a field opposite the Round House in 1831. It was made of white stone, hence the name of the house. The gardens belonging to the house were elegantly laid out, and at the upper end of the middle walk was a painting of ruins which was so well executed that strangers who saw it from a distance supposed it to be a reality. The walks were extremely fine, and in the centre was a large basin of water round which were boxes for the accommodation of company. There were in the house two large rooms; and in the summer, particularly on Sundays, great numbers of people resorted there to regale themselves with tea and coffee, and to enjoy the pleasure of walking in the gardens.

To the south of this house was another place of a similar character, Daubeney's, formerly called Dobney's, upon the site of Dobney's-place. In 1767 a Mr. Johnson, "of London," laid out a considerable sum to make it attractive.

Besides planting trees of various kinds, he ornamented certain parts of the grounds with paintings at full length of some of the most distinguished characters in Shakspeare's plays. Also a large bowling-green, on one side of which was a handsome tea-room. The number of people who frequented this and houses of a similar kind on Sundays was said by Harrison, in 1777, to be "truly astonishing; and a stranger would rather suppose them to be distinguished fairs than places of common entertainment."

"But of all the public places of amusement near Islington that which deserves the most particular notice is Sadler's Wells. This is a spacious building, situated near the New River, and was licensed by Act of Parliament in 1753. In this place, during the summer season, a variety of public entertainments are exhibited, to which great numbers of people resort; and as the price is but small, it is no uncommon thing to see the girl who draws beer in a public-house seated as a young lady by the side of a tradesman's daughter; and the girl who drives a wheelbarrow jostling the elbow of a kept mistress."

Sadler's Wells was named from a mineral spring superstitiously dispensed by the monks of the Priory of St. John of Jerusalem, from the time of Stephen. In the reign of Charles II. a Mr. Sadler built the "Music House," and in 1683 he re-discovered in the garden the well of "excellent steel waters," which in the following year were drunk by hundreds of persons every morning. On June 11, 1686, Evelyn visited "the New Spa Well, near Middleton's receptacle of water at the New River." In time, the waters ceased to attract; and in 1764, eleven years after the time of Harrison's description, the "Music House" was taken down, and the present theatre was built by Rosoman. Charles Dibdin and his sons were once proprietors. In 1804, "real water" was introduced on to the stage; but discontinued from its ill effects upon the actors. Like the old Music House the theatre degenerated till Mr. Phelps redeemed its character by making it "the most popular retreat of the regular drama."

Harrison was tempted to moralise on the evil tendency of tea-gardens. He says, "we cannot help thinking that places of public entertainment have become too numerous in the present age, and that unless the legislative power shall think proper to lay them under greater restrictions a universal neglect of business and profligacy of manners will certainly

take place among all ranks of the people. Formerly, places of public diversion were confined to the city, and for the most part to the two theatres; nor were they resorted to by any but such whose circumstances would permit them to spend a few evenings in the season, nor by those who came from the country above once in the year. It is certain that every age has had its predominant vices; but we cannot help thinking that the prudence and modesty in women, during former times, and the manly assurance in men, was much superior to the practice of the present age."

Had Goldsmith written his description of the parish of St. Pancras in these days, it would have been taken as banter to speak of its sanctity; but as applied to the "church and its fine bells," the chief reason for its application would have been from its having been the last church in England where bells tolled for Mass; and to Roman Catholics especially it would be sacred from the circumstance that the rites of their Church were celebrated here before the Reformation.

Instead of the Vestry Hall and the immense establishment behind it which is kept up at the expense of the parishioners, it appeared to Goldsmith as a "fine champaign country" through which he passed a distance of a mile and a quarter.

The road between Old St. Pancras Church and Kentish Town, the King's-road, described by Oliver Goldsmith, is said to have derived its royal designation from being the approach to a king's palace. If there is foundation for the assertion that King John had a palace in Kentish Town, it would justify the supposition that the name arose from that circumstance. A very short time since it was a pleasant rural highway, with hedgerows and forest trees, and some few inhabitants speak with enthusiasm of the excellent contiguous farms, with fertile meadows and abundant haycrops. The sweet-scented hay could be sniffed even as far off as Holborn. The beautiful drains Goldsmith speaks of were originally springs, flowing into the River Fleet. In winter seasons the roads were often impassable through floods.

The "Elephant and Castle" deserves some notice, as it is supposed to be one of the oldest houses in St. Pancras. It is the first building at the south end of the King's Road, immediately opposite St. Pancras Workhouse. It is said to have derived its name from the discovery by Mr. Conyers, an apothecary of Fleet-street and an enthusiastic antiquary, of the remains of an elephant in a field which was being ex-

cavated near the Fleet Brook, at Battle Bridge, about the year 1714. Mr. Conyers imagined this elephant to have been one of those which were known to have been brought into Britain by the Romans and made serviceable in their wars with the natives, as we have done in Abyssinia. Near the same spot an ancient British spear was also found,—a flint fastened to a long shaft. The scene of the battle between the Romans and the Britons under Boadicea, when the Britons were slaughtered and their Queen captured, was vividly pictured by Mr. Conyers, and, as many visitors were attracted to the scene, Boniface, it is said, appropriated the name to his tavern.

Within the last twenty years, the River Fleet was open in what was then waste ground, adjoining this house. Fifty years since, it passed under a bridge in Pratt-street, and more recently it was seen at Kentish Town, at the corner of what is now Clarence-road.

The loneliness of the road to Kentish Town when night set in was a frequent occasion of robbery and violence. Old newspapers and magazines contain many notices of such outrages. In the "London Courant," 8th August 1751, it is recorded: "On Sunday night, August 5, as Mr. Rainsforth and his daughter, of Clare-street, Clare Market, were returning home through Kentish Town, about eight o'clock, they were attacked by three footpads, and after being brutally ill-used, Mr. R. was robbed of his watch and money."

In 1756, the inhabitants of Kentish Town and other places between there and London entered into a voluntary subscription for the support of a guard or patrol to protect foot passengers to and from each place "during the winter season (that is to say) from to-morrow, being Old Michaelmas Day, to Old Lady Day next, in the following manner, viz., that a guard of two men, well armed, will set out to-morrow, at six o'clock in the evening, from Mr. Lander's, the 'Bull,' in Kentish Town, and go from thence to Mr. Gould's, the 'Coach and Horses,' facing the Foundling Hospital Gate, in Red Lion-street, London; and at seven will return from thence back to the 'Bull'; at eight will set out again from the 'Bull' to the 'Coach and Horses,' and at nine will return from thence to the 'Bull' again, and will so continue to do every evening during the said winter season, from which places, at the above hours, all passengers will be conducted without fee or reward."

CHAPTER XXV.

KENTISH TOWN (*continued*).—PAIN'S-PLACE AND FORMER INHABITANTS; THE ROTUNDA IN WHICH HORNOR'S PANORAMA OF LONDON WAS PAINTED; THE BLACK HORSE; DERIVATION OF NAME OF THE TOWN; THE OLD CASTLE TAVERN; LADY HAMILTON; CHESTNUT ROW; JEFFREY'S TERRACE; THE OLD FARM HOUSE; QUEEN ELIZABETH'S HUNTING PALACE; OLD LEGEND; HOLMES'S ESTATE; GRAPES-PLACE; LORD NELSON IN KENTISH TOWN; LORD ERSKINE; DOUGLAS JERROLD; JOSEPH MUNDEN; LEIGH HUNT, ETC.; THE ASSEMBLY HOUSE, AND ROBERT WRIGHT; ST. JOHN THE BAPTIST CHAPEL; MONUMENTS OF REV. JOHNSON GRANT, PHILIP HURD, ETC.

"As you enter Kentish Town, the eye is at once presented with" a somewhat different view to that which Goldsmith described. The "august buildings of red brick" known as Pain's-place remain, and the date on the corner house (1720) tells that they had been erected forty years when he saw them. But even sixty years ago, old inhabitants say, there was an uninterrupted prospect, from the front of Pain's-place, of St. Paul's Cathedral, rising above the amphitheatre of buildings near the River Thames.

Pain's-place consists of three houses; the centre one, between forty and fifty years ago, was occupied by a Mr. Watson, then an eminent telescope maker. From a room in his house could be seen the crow's nest in which Mr. Horner pursued his arduous task of sketching London before the fires were lighted in the morning. "I have seen, from Mr. Watson's window, by means of his powerful telescope, all the movements of the artist while he was sketching from above the ball of St. Paul's Cathedral. I could have distinguished even his eyes," is the statement of an old inhabitant whose memory retains a record of events which took place more than sixty years ago.

Mr. Watson supplied the Celestial Empire with his instruments; he was reckoned one of the most eminent telescope and mathematical instrument makers of his day.

In 1805, Edward Burch, R.A. lived in this place. That worthy man, we are informed, was originally intended for a bargeman, but being much more inclined to carve his barge than to steer it, a gentleman who happened to observe some of the figures that he had cut, was so much struck with their spirit that he became the boy's protector and friend. His rapid improvement did honour to his patron. Mr. Burch, in a few years, attained the first rank in his profession, and was considered the best engraver of gems in this country.

The house which till lately had the inscription "Norfolk Laundry, established in 1835" was originally Madame de Neave's boarding school. It has still the old-fashioned high iron railings and gate in front, which like the house, are falling into decay.

It is singular that two educational establishments in this neighbourhood should have become laundries, but such is the fact. The building for many years known as the Sussex Laundry was once the National School, having been built for that purpose by Mr. Cartwright Slack. It has been recently taken down, and a New School is being erected for the School Board of London.

At the back of this School is a building now known as Wills's Rotunda Organ Factory. It is worthy of notice as having been erected in 1824, by Mr. Lever, for the painting by Paris of Horner's sketches of London, taken as before mentioned as he sat in a suspended house or box fixed for the purpose on the highest attainable point on the exterior of St. Paul's Cathedral. While the upper part of the Cathedral was under repair, Mr. Horner conceived the bold and novel idea. Like most originators, he was entirely ruined by his speculation—in his case in consequence of the length of time required to complete the painting, as also in the erection of the Colosseum in the Regent's Park.

The Rotunda in which this picture of London was painted, was afterwards used for the painting of some of Burford's panoramas. It now ministers to the sister art, music; the building of organs and pianofortes being now carried on there.

The "Black Horse" was a hostelry standing alone, affording accommodation for "man and beast." The old horse trough remained till within a few years since. This house was kept at one time by a Mrs. (or "Mother") Faulkner, who was a singular character in her way. She drank her

gin-and-water after her dinner every day, and smoked a pipe of tobacco in her back parlour, in which a pig might frequently be seen as her companion.

Passing the few shops of "venders of candles, small coal, and hair brooms," which seem still to be required, leaving also "Monte Video Place," some of the red brick buildings which Goldsmith saw; as well as glancing at, and wondering why the low wooden erections which meet at an angle in the road from Camden Town, called Cain-place, are allowed still to remain; structures which might formerly have been suitable enough, and even may have been picturesque, but which are not now in accordance with modern wants and improvements—Kentish Town is now fairly entered.

The name of the town is derived from the fact, as most generally believed, of its foundation by Walter and Thomas de Cantalupe. In a notice of the "hamlet" in the "History of Middlesex," by Moll, published in 1724, he states: "You may from Hampstead, see in the vale between it and London, a village, vulgarly called Kentish Town, which we mention chiefly by reason of the corruption of the name, the true one being Cantilupe Town, of which that great family were anciently the owners. One or both of them built a chapel here. They were men of great account in the reigns of King John, Henry III., and Edward I., Walter de Cantilupe was Bishop of Worcester from 1236 to 1266; Saint Thomas de Cantilupe was Bishop of Hereford from 1275 to 1282. Thomas was canonized for a saint in the thirty-fourth year of Edward's reign (1306). The inheritance at length devoting upon the sisters, the very name became extinct. Kentish Town is now a prebend of St. Paul's."

Though oral tradition is an uncertain and not always reliable source of the truth respecting topographical data, yet its germs may be met with. An intelligent lady inhabitant (a septuagenarian) of Kentish Town says: "You must remember that Kentish Town was originally a forest—a part of the Great Forest of Middlesex. The name of this town is generally believed to have been derived from Caen or Ken Wood, from Bishop Ken, whom you will remember was a remarkably conscientious man in a licentious age. Even Charles the Second appreciated his worth, made him his chaplain, and afterwards Bishop of Bath and Wells. He opposed the Popish intentions of James the Second, and he was one of the seven Bishops sent to the Tower for resisting that Monarch's

unconstitutional dispensing power. He died in 1711, I think, and he was at one time the owner of the park, called then Bishop's Park, through which a road was cut at Highgate. My father and grandfather before him were residents in this town. I have heard them speak of a woman who used to come through the wood to Kentish Town to their house to perform some domestic duties. There was then a wooden bridge over the Fleet Ditch by Millfield-lane. I remember my grandfather pointing out to me where it was, and where the mill stood, which no doubt gave the name to the lane. The ditch at that part was in the Forest or wood and was called Ken's Ditch—hence the village or town Ken Ditch—and eventually corrupted to Kentish Town.

"In my own remembrance, Kentish Town was the residence of some good families who kept their carriages and suite of servants. But then the poor were very poor, and dependent upon the assistance of the rich for employment and sometimes charity."

The Old Castle Inn, said to have been a portion of a palace erected by King John (though no evidence exists to warrant such a supposition), was entirely cleared away in the early part of 1849. The front of the old building was of a projecting character, one storey high, supported by a narrow pier at the side, and a bolder one somewhat out of the centre near to which was the entrance to the bar. The interior of one of the rooms contained a fire-place of stone in the Tudor style; the spandrels were enriched with a rose from which proceeded or extended a large leaf-shaped ornament terminating in a snake's tail. This fire-place was till a short time before its removal hidden from view by plaster, and was the only one in the house.

The Inn stood some distance back from the road, a horse-trough being in front. At the north side were out-houses, and between them and the house was the entrance to the gardens. At each corner of the well-kept lawn were holly trees, and around it were arbours covered with ivy, and boxes for the convenience of tea parties in the summer time. At the end of the garden ran the Fleet Ditch, a black stream which formerly no one seemed to consider objectionable, and this was crossed by means of a drawbridge, which was let down when parties were admitted into the adjoining fields, through which a pathway led to the Hampstead Road. The family parties to be seen at the Castle fifty years since were

quiet and respectable. The wife took her tea, while the husband indulged in his clean straw pipe and ale. The children were regaled with biscuits, or shrimps, and occasional sips of tea or ale; while the children's chaise (perambulators being then unknown) reposed on the gravel walk beside the harbour.

Within the last five and twenty years the Fleet Ditch was open to view, with rank weeds on its banks, until it reached the fields bounded by the garden of the last house (for some years a small greengrocer's shop) now the site of a public-house; it then pursued an underground course until it reached the Pancras Road.

A modern gin-shop tavern and a few shops now occupy the frontage where the Old Castle stood, while Castle-place and Castle-terrace, built in 1851, are on the site of the tea-gardens.

The first house (now a fishmonger's shop) next the Castle originally had its frontage looking up the road, with a view from the back windows of London. To that house there was originally a large garden, and in the front (now occupied by three shops) was a row of trees, under which was the horse-trough before referred to. A small painting of the Castle as it originally appeared may be seen in the first shop.

About where is now the post-office, at the corner of the Castle Road, was the residence of Lady Hamilton. The garden attached was noted for its order and beauty some sixty years since.

Nearly opposite still stands Chestnut Row. The old-fashioned houses with red-tiled shelving roofs remain, and have a picturesque appearance from the Castle Road; but the old chestnut trees (said to have been planted by Lady Hamilton) were removed a few years since, the increased traffic of the town being impeded by their large trunks in the middle of the pavement.

Going southwards, those interested in the past will call to mind the pleasant view of ivy-covered dwellings, with several steps to the doorways, till the fields between Kentish and Camden Towns were reached.

Jeffreys Terrace (named from the landowner previous to the Lord Camden) remains as a specimen of the liberal allotment of garden-ground at the beginning of the century; and for many years the inhabitants enjoyed a prospect of fields and orchards.

Mr. William Howitt writes in his "Northern Heights of

London," that "about fifty years ago the people of Highgate made their visits to town in a stage coach, which performed the journey in between two and three hours; fare, half-a-crown; such was the arduous undertaking that the passengers regularly stopped to take tea on their return at the Assembly House, Kentish Town. A very little beyond this Assembly House, now a tavern, is the Old Farm House. You will readily find it by that name, but don't look for poultry and geese in its yard, cattle in its fields, or milk and butter in its dairy. The only cattle are the human kind densely crowded all round it in their close-packed houses; the only geese those who haunt its spirit tap—for it is a gin-shop public-house. But the other day all in front of this strange Old Farm House, as far as Camden Town, were green fields. They are now houses and shops."

True there is a "gin-shop public house" at the corner of Mansfield Place, and it is called the Old Farm House, and has a painted sign representing the old farm; but that house was formerly—not many years since—a grocer's shop. So few years have passed since the remains of the Old Farm House were removed that there is no difficulty in giving a correct account of its whereabouts. Within five and twenty years all that remained of it consisted of its barns and out-houses, haystacks, &c. The house was nearly opposite the King's Arms, where the turnpike formerly stood. An old inhabitant of the town remembers the Farm House when the entrance to it from the road was by a row of trees, and a stream, probably a tributary of the Fleet, having been formerly in front of the house; a drawbridge was there also. The Farm was for many years—more than a century—in the occupation of the Morgan family, a member of which possesses paintings of the front and back view, taken when the building retained its original appearance.

In Palmer's History of St. Pancras it is stated that "Queen Elizabeth had a palace in Kentish Town. It was her hunting palace, where she repaired to enjoy her sports of hawking and other amusements; it afterwards became a country residence of the noted Nell Gwynne, and occupied the site of what is known as the old Farm Tavern."

It is probable that Queen Elizabeth may have occasionally resided in a palace here, as the manor and palace of Tottenham adjoining were demised to her in 1590. In the old leases or conveyances of land in this manor, the following

words of exception are used, which seem to indicate the existence formerly of such sports as are therein mentioned: "except and thereby reserved all such rights and privileges of fowling, hunting, and hawking, and of chasing and killing game and beasts of chase, and all such ancient piscatories and fishings, as have been anciently used and occupied by the lord or lords of the said manors for the time being." The description of the land leased or conveyed includes "ways, waters, watercourses, woods, underwoods, timber and other trees, hedges and ditches."

The existence still of the "Jolly Anglers" and Anglers'-lane is suggestive of the resort at one time of the disciples of Izaak Walton, but there are no records of the fact.

A legend exists amongst the old inhabitants, that more than a hundred years ago, the then proprietor of the Old Farm House engaged a reaper at harvest time, who soon afterwards conceived the diabolical idea of murdering and robbing his new master. He succeeded in his object, but retribution speedily overtook him. He was tried, found guilty, and sentenced to be hanged near the spot where his crime was committed. The Old Farm House was therefore associated for some time with the crime and the execution of the criminal. For many years of late the premises had a deserted appearance. Albert Smith makes it the hiding-place of coiners who figure in his novel "The Adventures of Mr. Ledbury." No trace now remains of this once rural and pleasant part of Kentish Town. As Mr. Howitt says, long lines of streets, houses and shops are alone to be seen.

It is stated that in the reign of Henry IV., one Henry Bruges, Garter King at Arms, had a magnificent mansion in the manor of Cantelowes, where on one occasion he entertained the German Emperor, Sigismund, during his visit to this country. His mansion stood near the old Episcopal Chapel, which is said to have been erected by Walter and Thomas de Cantaloupe during the reign of King John. Not, as stated by one historian, "where Wolsey Terrace now stands" (near the site of the Old Farm House), but between Anglers'-lane and what was once called Vicarage-place, on the opposite side of the road.

The estate belonging to the Holmes family, consists of a frontage from what was till lately called Holmes Terrace, and extends westward in an irregular form to the end of Mansfield-place. Some fifty years ago, the then owner of

the estate was a magistrate. The house now occupied by Mr. Salter, auctioneer, &c., or one on its site, was that in which he lived, and at the back was an extensive garden and orchard. The apples growing there had attracted the attention of some boys "from town," who were one day, unluckily for them, caught in the act of stealing them. The rightful owner, incensed at their audacity, sentenced the boys to be flogged at a cart's tail through the town. This summary judicial act was performed by Joey Croxall, and as the lash fell on their bare backs, the mob, principally composed of boys, followed shouting their execrations upon the executioner of the sentence, who was ever after called "Jack Ketch." Instances are occasionally occurring now of country magistrates acting with a like spirit, but no justice of the peace would dare in the present day to be judge and jury in his own case in the suburbs of London.

Near the end of Mansfield-place there is a narrow turning, called Grapes-place, on this estate. Few persons would care to venture alone down it, as it appears to be a private way. The houses there are remarkably small, with shelving tiled roofs, looking rather dilapidated, but presenting the aspect of the secluded part of a country village inhabited by labourers. The square piece of waste ground there was formerly occupied by tan pits belonging to a member of the Holmes family. Nothing seems to be at present done to repair the ruins of time on this property. As one of the inhabitants said, "we can get nothing done for our benefit." Garden ground is plentiful here at present; but when the genius of modern improvement visits this primitive spot, the speculative builder who follows in her wake will, probably, convert the present seeming waste into close streets and courts, thereby pressing the increasing mass of humanity closer together, to the detriment of health, the privation of all the natural enjoyments, and without regard to the common decencies or conveniences of life.

Kentish Town is honoured from having been the residence of Lord Nelson. His mother died in 1767, when he was but nine years old, which, on account of the small income of his father from the rectory of Barnham Thorpe, Norfolk, rendered it necessary to seek an early provision for him and seven other children. Young Nelson was of a slender frame, and had a delicate constitution, but he was not thereby deterred from leaving home. He willingly accepted the in-

visitation to go to sea, which was through the position of his uncle, Captain Suckling, of the *Raisonné*, 64, in which at twelve years of age he entered as a midshipman. Previous to entering on the career which proved so distinguished for himself, and so advantageous to the nation, young Nelson lived for a time, about the year 1770, at his uncle's house in Kentish Town. Captain Suckling's house was not next to the Old Castle, as stated by Mr. Timbs, but the third from Gordon House Lane, next to the mansion of Mr. Copestake. In the garden of that house, young Nelson planted not a sycamore but a chestnut tree, which is believed to be still standing. There are living in Kentish Town many descendants of old families who delight to converse upon these and other associations of the past.

While year after year that tree was increasing in size and beauty, and was helping to gladden the hearts of the peaceful inhabitants of the town as each succeeding spring returned, he who had planted it was making England famous on the seas by his extraordinary victories and services. He had been in four actions with hostile fleets, in three with boats employed in cutting out, and at the taking of three towns; had assisted in capturing seven sail of the line, six frigates, four corvettes, and eleven privateers; taken fifty merchant vessels, and been in action 120 times; lost his right eye and arm, and received other severe wounds—till the end came, when he could truly say, "Now I am satisfied. Thank God, I have done my duty."

Dr. Southey says, "The death of Nelson was felt in England as a public calamity; yet he cannot be said to have fallen prematurely whose work was done, nor ought he to be lamented who died so full of honours and at the height of human fame."

In 1805, a row of houses was built in Kentish Town, and (in memory of England's greatest naval hero, and of the Victory which cost him his life) "Trafalgar Place, 1806," was engraved on a stone in front of the centre house. The inscription still remains, but is partially obscured by shops erected on the front gardens of the Place; thus, here, as elsewhere, the interest attaching to the association of street nomenclature will soon be sacrificed to dull uniformity.

There is a legend of Lord Nelson, when a boy, being at the Hermitage at Highgate Rise, and climbing a very tall ash tree by the road-side, which therefore also went by the

name of "Nelson's Tree." But, says William Howitt, "it has long since gone the way of all trees, to the timber yard."

Many distinguished men have resided in Kentish Town, Old inhabitants remember frequently seeing at one time Lord Erskine walk down Mansfield-place to a humble dwelling in Spring Row.

In Craven-place lived for a short time the satirical writer, and yet kind-hearted man, Douglas Jerrold. In Mortimer-terrace, then having a pleasant prospect of Hampstead over the Gospel Oak meadows, lived at one time the charming essayist and poet Leigh Hunt. Howitt says, "at one time Leigh Hunt had lodgings in Kentish Town, and then probably it was that they (Keats and other congenial friends) used to take their strolls up Millfield-lane and encountered Coleridge."

In the first house past the Bull and Last lived the celebrated actor Joseph Munden. In later times, at No. 14, York-place, the Rev. T. T. Lynch lived, while the hard doctrinal editor of the Morning Advertiser was dealing unmercifully with the "Rivulet" Hymn Book; but the author lived down all the harsh misunderstandings of men who could see truth from but one stand-point, and misjudged a really spiritual fine-hearted man such as he was. The names of these Places and many others have now been transformed into the uniform and perhaps more easily known Kentish Town Road, but their associations are being entirely lost.

The most noted public building at one time in Kentish Town was the Assembly House, so named from its being the resort of the gentry of the village. It was a large, partly wooden, house, with a long room on the south side, entered by an outside covered staircase. It commanded a view down the road towards "town," and on a gala night, when lighted up, it was a striking and brilliant sight. In the year 1783 the house was taken by Thomas Wood, who advertised his liquors, stating that he was "determined to sell on the most valuable terms." Also then he could boast of "a good trap-ball ground, skittle ground, pleasant summer-house, extensive garden, and every other accommodation for the convenience of those who thought proper to make an *excursion* to that house during the summer months."

In 1725, Mr. Robert Wright caused to be put, under a remarkable fine elm tree, in front of the house, a marble table with an oval-shaped top, and a Latin inscription

round the edge of it, recording that when an invalid he had walked from his house to that spot every morning to take his breakfast, and had thereby recovered his health. This memorial of his gratitude served for many years as a convenience for the pots and glasses of weary pedestrians on their way to Highgate, who sat under the tree; and it now serves the same purpose in front of the bar of the modern gin palace which has been erected on the site. The old elm tree was struck by lightning on Tuesday, 5th June 1849, several large limbs were struck to the ground, nearly falling upon a man who was passing. On the occasion of that terrific storm in the metropolis and its suburbs, showers of hail and rain of a violent character, and "hailstones as large as walnuts" fell. Baron Rothschild had 3,940 squares of glass broken in his conservatories. Three years afterwards the Old Assembly House was taken down, buildings were erected around it, and the modern house was placed in the frontage.

Kentish Town Chapel is mentioned, in the year 1549, in "An inventory of all the ornaments, jewells, and bells belonging to the parish church of St. Pancras-in-the-Fields, in Kentish Town, in the county of Middlesex, made 12th March, 3 Edw. 6." The chapel was rebuilt in the year 1633, and the expense of rebuilding was defrayed out of the money paid by way of premium on the granting of leases of the church lands. The chapel was situated near Anglers'-lane, and where Old Chapel Row was afterwards built. The site was originally the property of Sir William Hewitt, who was a landowner in the parish in the reign of Charles I. He died in 1637. Both he and his successors were paid a noble (six shillings and eightpence) per annum as a rent for the ground. The chapel was but fifty-three feet in length and twenty-six feet in breadth, and was therefore far too small for the accommodation of the inhabitants of the village 146 years after its rebuilding; it was also in a ruinous condition; the trustees therefore resolved that, as the old chapel was incapable of repair or enlargement, to procure another site. Half an acre of land was purchased on the west side of the road in Kentish Town, opposite the three-mile stone, for the sum of £68. The architect selected was James Wyatt. It was commenced in May 1782, and was finished and consecrated, on 21st July 1784, by the Bishop of Bristol. The materials of the old chapel, and a lease of the site for the term of 99 years, at a ground rent of five shillings per annum,

was in that year sold by auction to Mr. William Morgan, of Kentish Town, the purchase money being £150. A legal contest now arose as to the right of the trustees to levy a church rate, or to apply the rents and profits of the church lands to reimburse themselves £600 which they had advanced for the payment of tradesmen's bills and other sums due, amounting to £1,100. The Chief Baron of the Court of Exchequer decided that the trustees had acted illegally; but that the parishioners would act most dishonourably if they did not reimburse them every farthing they had expended; for they had acted for them and with their concurrence, "very much to their own trouble, and to their own risk." It was found that the rents and profits of the church lands were applicable only to the repair and sustentation of the fabric of the Church and Chapel or to the rebuilding of the same, and that the supplying of ornaments or fittings was a misappropriation of the fund.

At a vestry meeting held on 2nd April 1793, it was resolved that the trustees should reimburse themselves all their liabilities out of the money arising from interments in the vaults under Kentish Town Chapel: and thus terminated a contest which had lasted nine years.

The new Chapel (St. John the Baptist) then built by Wyatt has been enlarged and altered to the Early Decorated style, by the architect Bartholomew. It has two lofty steeples, and a large painted altar window, and four smaller windows, inscribed with the Decalogue, creed, &c., within ornamental borders of corn and vines; there are some good sculptures in the altar recess. A celebrated engraver in his day, Charles Grignion, was buried in the vaults under the church on November 1st, 1810, in his 94th year. His last days were spent in Kentish Town, where he was supported by the aid of friends in his profession and others who thus smoothed the passage of his declining years. There is a monument to the memory of Mr. Philip Hurd, late of Kentish Town House, and for many years an eminent solicitor and member of the Inner Temple.

The villa in which he lived many years was considered "a miniature Wanstead House." He collected here a costly library, including the celebrated "*Breviarium Romanum*," purchased by him, in 1827, from Mr. Dent's library, for £378: it consists of more than 500 leaves of vellum, illuminated by Flemish painters in Spain, of the 15th century, with

miniatures and borders of flowers, fruits, and grotesque figures, upon a gold ground. Mr. Hurd died in June 1831, and the villa was taken down in 1851. It stood in its own grounds, and the lodge entrance was on the site of the present "Duke of St. Alban's" Tavern.

There are monumental inscriptions in this church in memory of former inhabitants of the town. Lady Hamilton, wife of Sir Alexander Hamilton, who died 18th October 1806. Thomas Greenwood, Esq., one of the trustees of the chapel, and several other members of his family. The almshouses in Camden Town are the gift of Mrs. Esther Greenwood (daughter of Munden), of Cumberland Terrace, Regent's Park, of the same family. William Franks, Esq. died May, 1790,—

"Who found all comfort centred in his home,
There most in life his social virtues shone,"
And yet "not active for himself alone,
He made the wants of every friend his own."

His son was also interred in a vault under this church in July 1797.

The most noteworthy memorial is a tablet recording that the Rev. Johnson Grant, A.M., was "upwards of thirty-five years the minister of this chapel, and departed this life on the 4th December 1844, aged 71 years. He was a powerful preacher, an able and voluminous author, very charitable, and greatly respected by all classes. In his latter years he was deeply afflicted, as the tablets near this testify; yet he forgot not his Maker in the day of his adversity." These tablets record that his third daughter, Emilie Eldon Helen, died in July 1834, aged five years. The father then wrote—

"Though grief awhile may mourn aloud,
Thou yet shalt live and love again;
For Faith—not fancy—hears a voice
Come softly o'er the heart that weepeth;
E'en from the tomb it cries 'Rejoice,
The damsel is not dead, but sleepeth.'"

Maria, sister of the above, died in June in the following year, aged 11½ years. Her father could say of her—

"Thou wert a type, an evidence of Heaven;
Thy smile was Heaven. Thine early works of love,
Thy self-devotion, nightly, daily given,
Seemed lessons gathered from the Courts above."

On March 9th, 1838, Margaret, mother of the above, "departed to Heaven." She had been "during nineteen years the faithful wife, friend, companion, counsellor, and consoler of the Rev. J. Grant, and all that a mother could be to their children." On August 4th of the following year, Margaret, the eldest daughter, followed her mother and sisters, aged 17½ years.

On 13th January 1844, James Arminius, a midshipman, aged 16 years, the youngest son, was accidentally drowned in the River Hoogly. In December of the same year the afflicted father followed him. Mirian, his youngest daughter, died suddenly at Brighton, aged 14, on 29th May of the following year, and Gregory, his second son, after a very short illness, died on October 4th, the next year, within a few days of attaining his 21st year.

These repeated losses told upon the vigorous intellect of the "powerful preacher" as he was once esteemed, and his last effort to preach, towards the close of his life, was attended with illness, which compelled his being assisted out of the pulpit.

In the year 1845, a few months after the death of Mr. Grant, the chapel was enlarged, giving extra accommodation for 600 persons. He was, as the tablet to his memory states, "the first to subscribe to a fund for the enlargement of this chapel; before its completion he died, in fervent hope of a joyful resurrection."

Mr. Grant was a decided opponent of Romanism, it was therefore no small affliction to him that his eldest son, who was educated at Oxford, should become a pervert to that faith. He rose to distinction, became Bishop of Southwark, and died a few years since.

CHAPTER XXVI.

KENTISH TOWN (*continued*):—THE INDEPENDENT CHAPEL, AFTERWARDS CONGREGATIONAL CHURCH; FREE CHRISTIAN CHURCH; ST. PAUL'S CHAPEL, HAWLEY ROAD, AND REV. EDWARD WHITE; HARRISON'S DESCRIPTION OF KENTISH TOWN WHEN A VILLAGE; BOARDING SCHOOLS; PUBLIC-HOUSES—THE GROVE; FATAL FIRE IN 1815; MR. T. C. SLACK; TRIBUTE TO HIS MEMORY.

IN Trafalgar-place was erected one of the five chapels belonging to the Independent denomination which were promoted mainly by Mr. T. Wilson, of Highbury. A site was first obtained near Bartholomew-place, but the Trustees of the Bartholomew Hospital estate afterwards objected, and the partially erected building was taken down, and another site obtained of Lord Dartford. The chapel was opened about the year 1810. Mr. Haslock was minister for many years, till declining health necessitated his retirement; but the congregation did not then forget him, for they still "ministered to his necessities." Mr. Garvey succeeded him, and for several years was an energetic and able minister. When he resigned, several ministers preached there, till the Rev. William Forster left the chapel in Highgate to become the pastor, and the congregation increased so as to lead to the building of the Congregational Church on the opposite side of the road, the frontage of the church being in what was at first called Church-terrace (now Kelly-street). This building was designed by Hodge and Butler, and was opened in 1848. It is in the ecclesiastical style of the 15th century, and has several richly traceried windows with stained glass, and a splendid wheel-window, 15 feet in diameter. Mr. Thomas Spalding was a large contributor to the funds for the erection of the church, and laid the foundation stone.

When Mr. Forster avowed his change of theological views, he resigned the pastorate here, and eventually founded the Free Christian Church in the Clarence Road. The Rev.

James Fleming was then appointed the minister of this church, and has preached to a full congregation with great success till the present time.

The old Independent Chapel in Trafalgar-place became and still is the Kentish Town British School, and has been well employed on Sundays as schools, and for evening services for young people and members of the working classes not attending any places of worship. Much good was effected by Mr. Arthur Hall here previously to his entering the ministry, and other zealous young men have carried on the work.

A literary institution was also formed here more than twenty years since, of which Mr. Forster was the President. Discussions were held, and some members who here first tried their powers in debate have become useful men in various public spheres, not excepting the parochial parliament.

In this building, also, the first temperance society in Kentish Town held its meetings. Mr. James Silk Buckingham and John Cassell being among the chief promoters.

The erection of the "Free Christian Church" in the Clarence Road was entirely the result of Mr. Forster's efforts. He obtained the funds principally by means of collections after sermons which he preached in all parts of the country. Possessing much ability as a preacher, he succeeded in attracting around him many converts to his new views, and others who already sympathised with them. This secession naturally alienated from Mr. Forster many who had been his warmest friends; and for a time occasioned some excitement in the community interested. After several years of incessant and arduous effort, his powers declined, he was induced to resign his charge; Mr. P. W. Clayden succeeded him, and is still the respected pastor of the church. The service is conducted in an orderly and impressive manner, and the choral part of it is worthy of the imitation of many of those churches believed to be of a more orthodox faith. Mr. Forster died in 1871, leaving behind him many friends who esteemed him for his kindness of heart, while many more deeply regretted his loss to the community in which he had ministered with great ability, and considerable success. It is to be regretted that the record of his work was not suffered to remain on the foundation stone of the church from which he seceded, truth and justice being superior to all personal considerations. His sermon preached on the occasion of the

death of the Duke of Wellington remains as an evidence of his great ability as a preacher.

At the back of the Free Christian Church is St. Paul's Chapel, Hawley Road. The original "proprietor" of this building was the Rev. Samuel Smith, who died 4th April 1850, as recorded in Highgate Cemetery, on a stone against the wall near the upper entrance gate. Mr. Smith failed in his attempt to combine the Episcopal form of worship with the principles of Congregational Independency. For many years the two pulpits, or reading desks, remained after the chapel had passed into other hands. A Dr. Cope succeeded Mr. Smith for a short time, when in March 1852 the Rev. Edward White, of Hereford, commenced his ministry here. A few years since galleries were added and considerable alterations and improvements were made in the chapel. A lease of sixty years was secured, and the interest invested in the minister and deacons as trustees. The interior of the building is cheerful and suggestive of thoughtful devotion, by means of appropriate texts from Scripture around the gallery, and on the wall at the back of the pulpit is written: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him might not perish but have everlasting life." A Lecture Hall and Schoolroom was added in 1868. At the opening meeting, the Rev. Samuel Martin presided, and said, a more tempting schoolroom he had never entered. The Rev. J. C. Harrison congratulated Mr. White and his friends upon their new facilities for usefulness; and the Rev. Dr. Stoughton said that "without the slightest affectation, he could say, he thanked God for having raised up Edward White, and for the many healthful thoughts which his writings had raised in social circles, far beyond their own." There was a time, however, when the Rev. Edward White was unrecognised, and, because misunderstood, even misjudged—the fate of many thoroughly outspoken honest souls, but he could say ultimately "that though there had not always been uniformity of thought and expression on minor questions, he had received many acts of generosity from his brethren, and they were thoroughly united on the great principles of faith and love."

Mr. White is one of the most instructive preachers of the day. His commentaries on the Scripture lessons are interesting and invaluable, and generally have a bearing on the discourse which follows. The sermon is short and pointed.

He speaks as one desiring to reach the intellect and the hearts of his hearers,—in plain, strong, earnest, and withal, kindly words—perhaps too outspoken for some persons. He has an intelligent and sympathising congregation, ready to assist in every good work within and outside of their own vineyard.

On the completion of twenty-three years' earnest labour at Hawley Road Chapel, Mr. White took a review of his past teaching. The main doctrine which he holds is against the one more generally received of the natural immortality of the souls of all men. His view of the truth is becoming more universally held. The Rev. Samuel Minton, of Eaton Square Episcopal Church, preached on Sunday evening, 22nd Sept. 1872, at Hawley Road Chapel. At the conclusion of his sermon, he expressed the pleasure he felt in accepting Mr. White's invitation to occupy his pulpit as the beginning of what he hoped would prove a mighty movement for hearty unreserved Christian fellowship between the Established and non-Established Churches of the land. He then said: "It is an additional pleasure to me to be here to-night, because of the debt of gratitude I owe to your pastor, for instrumentally enabling me to see the great Scriptural truth of *immortality in Christ alone*, with the ultimate deliverance of the whole universe from evil of every kind—the reconciliation of all things by Christ, so that God may be all in all. The seed of that truth was sown in my mind by the book which he published in 1846, entitled 'Life in Christ.' In a strange and mysterious way it lay dormant there for twenty-two years, until God's time came for the breath of His Spirit to make it spring up and burst forth into life. And it proved to be a time of deliverance, not only to my own soul, but also to a daily increasing multitude of others. I found to my surprise that at least half-a-dozen spiritually-minded members of my congregation had known it for years, one of them having discovered it as a child, unaided, from the Bible alone. Since that time it has spread with amazing rapidity in almost every branch of the Christian Church. And no wonder; for, like Columbus's egg, it is so perfectly obvious when it has once been shown us, that we only marvel how we could have read our Bibles without seeing it for ourselves. And then the blessedness, first, of having that dark cloud rolled away from the Divine character; and, secondly, instead of merely thinking of our own personal happiness hereafter, to be able

to rejoice in the glorious prospect of seeing evil banished from creation, and forming part of a ransomed universe! I thank God that He has spared your pastor's life to see even already such abundant fruit of his self-sacrificing labour to make known this long-forgotten truth. I earnestly pray that he may have still further encouragement to cheer his later years, and that, whether as minister of this Church, or as a writer for the Church at large, he may see the pleasure of the Lord abundantly prospering in his hands."

Such a testimony must indeed have been cheering to Mr. White, as well as to his congregation, who highly appreciate the rare gifts of their pastor, many of whom stood by him under far different circumstances.

In 1776, Harrison, in his *History of London*, wrote that Kentish Town was "formerly a very small village, but is now very considerable; for the air being exceedingly wholesome, many of the citizens of London have built houses in it; and such whose circumstances will not admit of that expense, take ready-furnished lodgings for the summer, particularly those who are afflicted with consumptions and other disorders. Here are several boarding schools, and many public-houses, it being much resorted to, especially in summer time, by the inhabitants of London."

The "very considerable" village has become a large town, and yet, from its contiguity to the hills, the air is wholesome though perhaps not now exceedingly so. Many of the citizens still reside here, and a still larger class of well-to-do commercial and professional men. Those afflicted with consumption, who have the means, now go to the sea-side or to more salubrious spots made easily accessible by the wonderfully improved and more rapid means of locomotion. There are still many boarding schools, but various causes have tended to the much larger proportion being removed still further into the country. One of the Midland Railway stations is now beside "Southampton House Academy," for some time tenantless, and now apparently a lodging-house, but at one time it was occupied by the Rev. Mr. Bickerdike who was principal of a large boarding-school held there. In more recent times a "Kinder Garten" was established a little higher up the road, but a school of another kind is now held there. The Rev. Thomas Tough had for many years conducted a large school at Woodland House, and subsequently at Grove House, and there are still many other schools.

"And many public-houses" may be said now with far less approval of their existence than when they were such as partook of a rural character, and attracted the inhabitants of the city for recreation in the summer-time. The Castle, the Assembly House, the Bull and Gate (a corruption of Boulogne Gate) have all been taken down, the last-mentioned but recently. Like the others it belonged to the past; it had an attractive side entrance to the gardens, which were at one time much frequented by Sunday and holiday parties. It partakes no longer of its original quiet and roadside character. A splendid modern gin-palace now monopolises the space, and the scene is composed of departing and returning omnibuses, amidst glare and excitement unknown a hundred or even fifty years since.

The Bull and Last, a little higher up the road, most probably originally meant the Last Bull or public-house stopped at by graziers or drovers on their road to Smithfield from the north. A horse trough in front still marks the original object of the house. Fifty years ago or less, there were arbours by its side with seats for weary pedestrians. At the back of the house was a pathway through the fields—fields no longer—unfinished streets now—leading to the Cemetery. The primitive wooden bridge over one of the little rills flowing towards the Fleet ditch is not yet removed. But it soon will be, for what spare ground remains is marked out for the building of streets which will ere long cover one of the pleasant ways through the fields to Highgate.

This one of the many tributaries to the River Fleet has been distinguished by a local artist as the "source" of the river, but for many years it has served as the channel of one of the many various streams descending from these "northern heights." That tributary at one time crossed under the road near where is now Burghley-terrace. The wall of the bridge over it may still be seen. Old inhabitants say that the road here was known as Water-lane, from the quantity of water which collected in parts near it from the various streams then so abundant here.

The Grove remains as the most rural portion of Kentish Town. The fine chestnut trees which skirt the road on either side give to the weary Londoner a glimpse of the country, in the spring time. The Terrace, with its green paddock in front, is a pleasant spot too. "The Elms," "Gothic House," "Grove Farm House," &c., are all residences suggestive of

competence and rural seclusion. The railway, however, as everywhere else, has deprived this pleasant retreat of a portion of that advantage.

In one of the villas here there resided at the beginning of the present century Mr. Thomas Cartwright Slack. He was not one who lived only for himself, or was content to live in forgetfulness of those around him. There were at that time, in Kentish Town, many poor half-employed people who knew of no means of eking out a scanty subsistence. Mr. Slack, therefore, devised a means to relieve them; he took a large barn in the neighbourhood, and set up a flax-spinning manufactory, and by that means he found employment for some of those who needed it. His benevolence did not stop there. Seeing no provision for the education of the children of the poor, he erected at his own expense the building before referred to as the National School in Monte Video-place, and called on an old map, "The Free School." [After many years use as a laundry, when the National School was removed to Islip-street, it has at length (1874) been pulled down for the erection on its site of a large elementary school for the School Board for London.] By a mysterious providence, however, that Philanthropist was suddenly removed. One night in December 1815, after the family had retired to rest, an alarm of fire awoke them, and all rushed out of the house, excepting Mr. Slack, who not seeing his daughter, returned to her room in search of her. Sarah Burrell, her nurse, had conveyed her down by another staircase, but returned alone to her room to fetch some money she had in a box. A neighbour (Mr. Wiber) saw the young lady on the staircase, and having reached her was about conveying her away to a place of safety, when the flooring gave way, and both sank in the midst of the ruins—for a moment only, for other neighbours were at hand and rescued them both. But Mr. Slack was overpowered and suffocated by the smoke. The poor young woman, too, never returned. In the newspapers of the day there appeared the following paragraph:

"On December 19, 1815, were deposited in the family vault in the cemetery of St. James's Chapel, Hampstead-road, the few remains of the lamented Thomas Cartwright Slack, Esq., late of Kentish Town; and also of his servant, Sarah Burrell, who perished when his house was burnt down with him."

In the principal room of the National School which Mr.

Slack erected, there was a tablet let in the wall. Some few old inhabitants remember seeing it when they have attended Bible Society meetings there. On enquiry in 1873 of the keeper of the laundry, as to its existence, search was made, and the following lines were found on it; but previously unobserved by her, though she had been there for 17 years :

"THOMAS CARTWRIGHT SLACK, Esq,
Reader : Would you see his monument, look around you !"

The inhabitants of the village showed their appreciation of the heroic conduct of Mr. Wiber, by presenting him with a public subscription.

From his daughter-in-law, upwards of seventy years of age, an inmate of the St. Pancras Almshouses, the particulars of the fire have been obtained as well as a copy of the following lines on the sad occurrence. Though not possessing much poetical merit, they are, nevertheless, interesting as a memorial of an event of sixty years ago.

"An humble tribute to departed worth. Lines on the death of T. C. Slack, Esq., of Kentish Town, who perished by fire in attempting to rescue his child, on the 24th November 1815.

O that an abler pen than mine would strike the trembling string ;
O that a sweeter harp would join parental love to sing.
Stronger than death behold it rise, the raging flames defy ;
One darling infant lost—he flies that infant to descry.
Too swiftly flies—it seems full near his innocent had been ;
Her tiny footsteps winged by fear, for she the fire had seen.
Eager the frantic father searched, each room with horror wild ;
In vain—those eyes no more must view that loved, that darling child.
Hemm'd in by flames, he life resigns ; the husband, father, friend !
Pause here, my soul ; nor dare to ask, why virtue finds such end ?
Embittered too, the fiery pain, he thinks his child has shared ;
Embittered by the woes and tears of wife and children spared.

* * * * *
But not in death the hapless child attends its father's shade ;
Exalted parent ! see, behold ! it finds effectual aid.
Attracted by her plaintive cries, thy counterpart below,
Intrepid, braving instant death, has borne her safely through.
Applauding angels bless the deed, the God-like act survey ;
Wiber ! you'll find it noted in the soul's deciding day.
But oh ! may none of yours e'er find the day of mercy vain ;
But e'en on earth be this great deed repaid by fellow men.

* * * * *
But here I close ; a sigh is due to her sad fate who trod
(Yes ! we may hope, though all unknown) the same dread path to God.
To her whose fatal care reserved the child whence quickly seen
Clasped in her father's arms—returned, in safety all had been.
Oh, that thou had'st, ill-fated maid, this living treasure brought,
Safe to her parents, and from them reward and succour sought,
Peace to thy shade ! and when the trump shall sleeping millions wake ;
May'st thou, here doomed to such a death, of endless life partake."

CHAPTER XXVII.

HIGHGATE:—FITZSTEPHEN'S DESCRIPTION; IN HENRY THE EIGHTH'S TIME; NAME; WEST HILL AND ITS MEMORIES; HOLLY LODGE; MILLFIELD-LANE, AND ASSOCIATIONS; "POETS' LANE"; TRAITORS' HILL; PONDS; KEN WOOD, AND HOUSE; FITZROY PARK; THE GREEN; THE GROVE, AND FORMER INHABITANTS; THE MANSION HOUSE; ST. MICHAEL'S CHURCH; CEMETERY; INFIRMARY; SMALL-POX HOSPITAL; THE OLD CHAPEL, AND SIR R. CHOLMELEY'S SCHOOL; CELEBRATED HOUSES; ARCHWAY; WHITTINGTON'S STONE, AND ALMSHOUSES; THE LAZAR HOUSE; HIGHGATE NEW TOWN.

THE panorama to be seen from Highgate, as William Howitt says, is studded and clustered with the trophies of those great deeds that have made us a great nation. Though "it is now difficult to imagine that all where this enormous London stands was once the quiet Forest of Middlesex. Yet such was the fact, long after the Norman Conquest."

In Fitz-Stephen's "Survey of the Metropolis," written between 1170 and 1182, we have this description of the suburbs: "There are corn-fields, pastures, and delightful meadows, intermixed with pleasant streams, on which stands many a mill whose clack is grateful to the ear. Beyond them, a forest extends itself, beautified with woods and groves, and full of the lairs and coverts of beasts and game, stags, bucks, boars, and wild bulls." The Forest of Middlesex was full of yew trees, the growth of which was particularly encouraged in those days, and for many succeeding ages, because the wood of them was esteemed the best for making bows. This charming old Forest, according to Maitland's History of London, was disafforested in 1218, in the reign of Henry III.; and yet in the reign of Henry VIII. there were considerable hunting grounds for his Majesty's use and pleasure, as implied in one of his proclamations.

Elizabeth, it is said, had several palaces in North London, where she would hunt and hawk in the woods around. Not

only had she quarters at Canonbury Tower, Islington, but also at Highgate, Kentish Town and Marylebone.

Norden states: "The name is said to be derived from the High Gate, or the Gate on the Hill, there having been from time immemorial the toll gate of the Bishop of London on the summit of the hill." It was erected in 1386. "When the waie was turned ower the said hill to lead through the parke of the Bishop of London, as now it doth, there was in regard thereof a tole raised upon such as passed that way with carriage. And for that no passenger should escape without paieing toll by reason of the wideness of the waie, this gate was raised, through which of necessity all travellers passe. Upon this hill is most pleasant dwelling, yet not so pleasant as healthful, for the expert inhabitants there report that divers who have long been visited by sickness not curable by physick, have in a short time repayred their health by that sweet salutarie aire."

The high gate, Pritchett says, was an arch, with rooms over, extending from the Gate House Tavern to the old burying-ground which still remains. The rooms were approached by a staircase in the eastern buttress; and immediately prior to its removal in 1769, were occupied by a laundress. The inconvenience to highly-laden waggons in passing through compelling them to pass through the yard in the rear of the tavern, led to its removal.

Pedestrians to Highgate until some fourteen years since would be sure to halt to look at the Hermitage on West Hill, a little above the entrance to Millfield-lane. It was a small house almost enclosed by tall trees. Adjoining it was a still smaller cottage which was said to be the real and original Hermitage. "It consisted," says William Howitt, "only of one small low room, with a chamber over it, reached by an outside rustic gallery. The whole of this Hermitage was covered with ivy, evidently of a very ancient growth, as shown by the largeness of its stems and boughs, and the prodigality of its foliage. In fact, it looked liked one mass of ivy. What was the origin of the place, or why it acquired the name of Hermitage, does not appear; but being the last tenant, I found that its succession of inhabitants had been a numerous one, and that it was connected with some curious histories. Some dark tragedies had occurred there. One of its tenants was a Sir Wallis Porter, who was an associate of the Prince Regent. Here the Prince of Wales used to come frequently to gamble

with Sir Wallis. This Hermitage, hidden by the tall surrounding trees, chiefly umbrageous elms, and by the huge ivy-tod, seemed a place well concealed for the orgies carried on there. The ceiling of the room they used was painted with naked figures in the French style, and there they could both play as deeply as they pleased, and carouse as jovially. But the end of Sir Wallis was that of many another games-ter and wassailer. Probably his princely companion, and his companions, both drained the purse as well as the cellar of Sir Wallis, for he put an end to his existence here, as reported, by shooting himself."

Henry Fautleroy, acting partner of the banking-house of Marsh & Co., Berners-street, it was reported, concealed himself for a time at this Hermitage when the officers of justice were in search of him, in 1824. His crime was that of forging powers of attorney, disposing of Bank of England stock to the amount of £170,000. In a tin box a paper was found acknowledging his guilt. The embarrassment of the firm in which he was a partner arose from the failure of others whose bills had been accepted and from the failure of building speculations. He stated that he never himself embezzled one shilling. Sir Charles Forbes and others gave their high opinion of the prisoner's honour, integrity, and goodness of disposition, but the jury, after ten minutes' consideration returned a verdict of Guilty. Every effort was made in his behalf by his counsel; his case was twice argued before the judges; many petitions were presented to his Majesty in favour of the unhappy man, but all in vain. He was executed on Tuesday, November 30th, 1824. Nearly 100,000 persons were present at the execution. With closed eyes he was led by the sheriffs, never turning his head to the right or the left, and the vast crowd took off their hats when he appeared. The awful scene then closed.

Mr. Howitt was the last occupant of the Hermitage, with its quaint buildings, its secluded lawn, and its towering trees. There is now a terrace of modern houses on the spot.

A small villa on West Hill was for many years the residence of "Judge Payne." He lived in great simplicity of style, and was ever ready to bestow his bounty upon those who needed it. For many years, no anniversary meeting of a philanthropic society was complete without the presence of Mr. Payne, whose thoroughly hearty and genial nature was reflected in his happy countenance. At his funeral in

Highgate Cemetery there were assembled a multitude of the representatives of all the religious and philanthropic societies he had so efficiently aided whilst he lived.

On the opposite side of the road is the entrance gate to Holly or Hollybush Lodge, the beautiful residence of the Baroness Burdett-Coutts. The story of the rise of the bank of Thomas Coutts, and of his marriage with the charming Miss Mellon, on her retirement from the stage, in 1815; of his death, in 1822, when he bequeathed the whole of his immense property to his amiable and devoted wife, of whom he had written, that she "had proved the greatest blessing of his life, and made him the happiest of men;" of her benevolent use of the wealth entrusted to her; of her marriage to the Duke of St. Albans, in 1827, then of her adoption of Miss Angelina Burdett, daughter of Sir Francis Burdett, and the bequeathal to her of all her property, is all well known. And equally well known is the fact that her Ladyship has not only inherited the material wealth, but that she possesses a similar desire to scatter the many blessings it can confer around her as did the Duchess of St. Albans.

Holly Village in Swaines Lane, though erected originally for the workpeople on her Ladyship's estate, and to form a picturesque and ornamental addition to the view from her house, is occupied by a higher class in the social scale. An examination of the arrangement and construction of these houses would serve to stamp them as model dwellings.

A turning to the left past the Hermitage Villas is Millfield Lane, in which is "Charles Mathews's pleasant thatched cottage, rising in the midst of green lanes, flowerbeds, and trelliswork, fancifully wreathed and overgrown with jasmine and honeysuckles," says George Daniel in his "Merrie England." The cottage is there, but successive occupiers since Mathews's day have altered both the cottage and the fanciful wreaths of honeysuckle. It is yet a beautiful spot, and pleasant associations haunt it. Here Mathews "collected a more interesting museum of dramatic curiosities than had ever been brought together by the industry of man. Garrick's medals, a lock of his hair, his old drugget shoes, the sandals worn by John Kemble in 'Coriolanus' on the last night of that great performer's appearance, the far-famed casket carved out of the mulberry tree planted by Shakspeare," besides many portraits of actors and actresses, and scenes from various plays, which memorials of theatrical

history, are now at the Garrick Club House, Covent Garden. The house in which Mathews lived has been much enlarged by succeeding proprietors, though Mathews spent a large sum on the house and grounds, and made it a very charming retreat. The house next to it is said to have been for a short time, occupied by John Ruskin, the great art critic.

Mrs. Mathews has left, in the memoir of her husband, a beautiful tribute to his character. There are those still living in Kentish Town who remember Mathews and his peculiar gait from lameness, and tailors and shoemakers describe his putting himself in all manner of contortions so as to puzzle them how to measure him. The real man is described by his wife, as "trusting and benevolent in his nature—a benefactor without ostentation—a friend without reserve. His tender consideration, his unvarying affection for his family, his meekness and simplicity in prosperity, his constancy in adversity; his moral and religious feelings, of the sincerity of which his life was a practical illustration; his conscientious fulfilment of all he professed, his patient endurance of wrongs, his submissive resignation to inflictions, were admirable."

She concludes: "He died without earthly riches, it is true; but he laid up treasures in Heaven which will never decrease; and these thoughts are too precious not to make me satisfied with the result of his good intentions. Had he left me millions, acquired by hard accumulation, or snatched away from his debtors in the midst of their misfortunes; had he selfishly neglected the needy, or proved hard to the erring; I should have been less happy than I now am in the consciousness of his deservings, and his extensive Christian charity.

"Of all the legacies the dying leave
Remembrance of their virtues is the best."

Though his father, being a Wesleyan, grieved at his son becoming an actor, what he most desired, after all, came to pass: "He laid up treasures in Heaven which will never decrease."

Mathews met with much success as an actor; but he struck out a new line, that of entertaining audiences by his single efforts. For sixteen years "Mathews at Home" was the most attractive of entertainments wherever he went. His last engagement was in America. He was taken ill on his return to England; on arriving at Liverpool his malady in-

creased, and he died on 28th June 1835, the anniversary of his birth-day, aged 59.

William Howitt says, "In the lane near Highgate leading from Millfield-lane to Caen Wood—and from its being often frequented by Hunt, Keats, Lamb, Hazlitt, and Coleridge, called Poet's-lane—Keats first met Coleridge, who afterwards described Keats as a 'loose, slack, not well dressed youth,' and after shaking hands with him, observed, 'there is death in that hand.' This was in 1817, when every one else thought Keats in good health, but when, evidently, the consumption which carried off early both himself and his brother, was already in progress in him. This disease Keats himself believed to have fixed fatally on him in riding outside a coach on a cold day from London up to Hampstead," where he lived, at Wentworth-place, Downshire Hill. Here he wrote some of the noblest of his poems. Leigh Hunt says, "the poem with which his first volume begins, was suggested to him on a delightful summer day, as he stood by the gate which leads from the battery on Hampstead Heath into a field by Caen Wood; and the last poem, the one on 'Sleep and Poetry,' was occasioned by his sleeping in the Vale of Health" in fact at Hunt's own house.

Overlooking Millfield-lane is Traitors' Hill, a favourite resort, and no wonder, for it commands a fine view of London, and that of Highgate and its church makes a picture not easily matched. From this hill, it is said, the confederates of Guido Fawkes assembled in the expectation of seeing the Parliament House blown up. Between this hill and the woods of Lord Mansfield, a smaller hill or mound marked by a few Scotch firs, is said to be an ancient barrow. The tradition states that in very early times the inhabitants of St. Alban's were jealous of the growing importance of London, and wishing to make their own town the capital of this part of England, they set out to attack and destroy the rival city; but the Londoners met and defeated them on this spot, and this mound is said to contain the dust of those slain.

Ornamental as the ponds are in Highgate, and much as they contribute to the beauty of the landscape, their original design was the supply of North London with water. That scheme was established in 1690, by William Paterson, the founder of the Bank of England. "Paterson's plan of collecting the springs of Caen Wood into ponds or reservoirs

succeeded, and supplied Hampstead and Kentish Town and their vicinity till the growing power of the New River Company pushed it from the field. The ponds still remain—a fine, fresh chain of water, giving life to the scene, and are highly delighted in by the summer strollers from London.”

The northernmost pond was completely dry during a drought, about the year 1816, which lasted several weeks. Mr. Prickett, in his “History of Highgate,” says that on that occasion, Gillman and Atkins’s menagerie of beasts and birds was exhibited on the site, and the novelty created great attraction. He adds, “this was the only visitation of the kind within the memory of the oldest inhabitant.” There were no reporters to record when the original inhabitants of the forest had here their undisputed abode, nor when the last of them took their flight.

Caen or Ken Wood House was built by Robert Adam, an architect of eminence in the reign of George III., and who with his two brothers built the Adelphi Terrace, which then faced the river, but has now the garden and fine road of the Thames embankment between. Caen Wood House has two fronts; the one facing the north has projecting wings, while that facing the south extends along a noble terrace, with its frontage lengthened by a one-storied wing at each side. Within the spacious and lofty rooms are some specimens of Claude, portraits of the first Earl Mansfield, Alexander Pope, and Betterton the actor. But the park, of fifty acres, is the great attraction to visitors. The ground is hilly and at the foot is a continuation of the Highgate ponds, skirted by a belt of fine well-grown wood which cuts off the view of the metropolis. “Here you have,” says Howitt, “all the sylvan seclusion of a remote country mansion; and charming walks, said to be nearly two miles in extent, conduct you round the park, and through the woods, where stand some trees of huge growth and grandeur, especially cedars of Lebanon and beeches. A good deal of this planting—especially some fine cedars yet near the house—was done under the direction of the first Lord himself. A custom is kept up here which smacks of the old feudal times. Every morning, when the night watchman goes off duty, at six o’clock, he fires a gun, and immediately three long winds are given on a horn to call the servants, gardeners, and labourers to their employment. The horn is blown again at breakfast and dinner hours, and at six in the evening for their dismissal.”

An entertainment was given on the occasion of the visit of William IV., accompanied by the Duke of Wellington, to Caen Wood, on 23rd July 1835, by Earl Mansfield, when a triumphal arch was erected on Hampstead Heath, and an address presented to the king.

In the Park adjoining Caen Wood, there formerly stood Fitzroy House, erected in 1780. In the rooms were portraits of Henry the first Duke of Grafton, George Earl of Euston, and Charles Duke of Grafton. The Duke of Buckingham resided there in 1811. In 1828 the house was taken down, and "instead of it and its grounds, expand the pleasant Fitzroy Park and its pleasant villas." Many persons used to be deterred from entering the road leading out of Millfield-lane to this park because of a notice board stating it to be a private road. But there being no keeper or policeman to deter the more daring in the pursuit of "fresh fields and pastures new" all such find it to be indeed a delightful retreat. Some of the owners have apparently no desire to exclude the admiring if not the jealous eyes of the passers-by, but the owners of one of the villas which takes its name from the adjoining wood, has had high palings placed along the road, to the exclusion of the natural current of air which renders so beautifully verdant the lawns of those who are less desirous of being exclusive.

Dr. Southwood Smith once lived in a villa here; he contributed more than any physician or man of science of his day to call attention to sanitary reform, such as drainage and the removal of all the causes of destruction of health and social decency. He was appointed by the Government in 1837 to enquire into the state of the poor, with a view to see how far diseases and misery were the effect of unhealthy dwellings and bad habits—the result of his labours being the establishment of the Board of Health, of which he was a leading member.

Lord Dufferin lived in the house now called Caen Wood Towers built on a pleasant eminence in Fitzroy Park. His "Letters from High Latitudes" called public attention to the fact of his being no unworthy representative of Richard Brinsley Sheridan, of whose genius he inherits a considerable share, as well as his spirit for liberal reform. Lady Gifford, his mother, resided in the same house. She was the author of the touching song, "I am sitting on the stile, Mary."

"The old green of Highgate," as Howitt says, "yet boasts

its old elm and lime tree avenue, and has an air of quiet and of the past. Around, stretch fields and hills and glades that possess an eminent beauty, which on Sundays and holidays suddenly make the Londoner think himself a countryman, and almost poetical. Especially crossing by the footpath to Hampstead, with those green undulating fields, the noble forest look of Caen Wood, the chain of five ponds, and the far-opening views, there is little English pastoral scenery to excel it. Turning back to look at Highgate itself, the aspect of it is singularly beautiful and picturesque. The white villas, amid their trees and pleasant grounds running up the hill, are finely terminated by the tall spire of the church. On either hand, green uplands and noble scattered trees, with the water flashing at their feet, compose a picture that has no peer anywhere immediately around London, and reminds one rather of a foreign than an English suburb. As for those fields themselves, with their green swells and slopes, and their trees dispersed in park-like order, they remind me of hundreds of miles of such lands that I have traversed in Australia, as park-like, as fertile, as green in Spring, and having an air of centuries of the polishing touch of human hands, though no hands save those of God have touched them, and no feet but those of the savage and his Kangaroo have, till lately, traversed them."

Prior to the making of the roadway through the arch or Highgate termination of the road, Highgate Green had "grassy walks and shady avenues, the scenes of exercise and harmless mirth," and was referred to in an old comedy of 1601."

When Pritchett wrote his "History of Highgate," in 1843, he stated, "There are still those who well remember the rows of stately timber loftily rising on its bold summit, as land-marks inviting and cheering notice. Many have been mercilessly sacrificed, but those remaining are of great age, and show the pains formerly taken to ornament Highgate Green."

From old legal documents it appears that there once stood "a certain capital messuage of the late Henry Marquis of Dorchester," also a "capital messuage or mansion house, together with all the edifices, barns, stables, gardens, orchards, courtyards, &c., situate and lying in Highgate aforesaid." "One piece or parcel of the waste of the lord of the manor lying upon Highgate Green." That Dorchester Mansion

House subsequently became the Ladies' Hospital, founded by William Blake, in 1666, which was probably the first school established after the Reformation. It stood, in 1843, on the spot where "Mrs. Gillman's and Mr. Sittwell's residences now are, and a portion of the materials were probably used in erecting those and the adjoining houses. After the removal of Dorchester House, among the early occupants of the northernmost one of the houses afterwards erected were Sir Francis and Lady Pemberton, whose name has ever since been given to the Row."

Samuel Taylor Coleridge lived at Highgate for eighteen years till "death gently took him away" on July 25, 1834. The motive which led to his residence in the house of Mr. James Gillman (the third one from the high road) in the Grove, was to enable him to shake off his unhappy bondage to the acquired habit of opium-eating. His physical strength had given way, and his mind, at no time energetic and resolute, had become utterly unstrung. Under the roof of Mr. Gillman, and in the bosom of his affectionate family, the last years of the poet's life were quietly spent. "A cool and peaceful evening, after the storm of a hot and feverish day. Here, on the brow of Highgate Hill," to quote Carlyle, "he sat looking down on London and its smoke-tumult, like a sage escaped from the inanity of life's battle, attracting towards him the thoughts of innumerable brave souls still engaged there—heavy-laden, high-aspiring, and surely much-suffering man."

The German poet, Freiligrath, as quoted by William Howitt, says: "A large circle of friends and disciples gathered round him; and he taught and talked amongst his trees and flowers, like Plato in the garden of Academus. What men entered Mr. Gillman's humble porch in those days!—Lamb and Wordsworth, Southey and Leigh Hunt, Hazlitt and Talfourd, John Stirling and Thomas Carlyle—a hero worshipped, and sometimes, all feel bound to add, reverentially censured by heroes. Ludwig Tieck, too, we are agreeably surprised to meet amongst his Highgate visitors. He, however, did not come to listen, but to be listened to. At the request of Coleridge, Tieck, in a long midnight discourse, developed to him his views of Shakspeare, concerning whom, and his English commentators, the two friends were at variance. In this way eighteen years passed by: he dreamt and he talked, he cultivated his flowers, and fed his little pensioners the

birds, until, on July 25, 1834, death gently took him away."

Amongst the frequent visitors of Coleridge was Edward Irving, who sat at his feet, an admiring auditor. As stated in a previous chapter, the influence of Coleridge greatly tended to affect the theology of Irving, as well as nearly all those kindred minds which he attracted around him, but, as Howitt says, "Coleridge never had a nobler and more Christian one than Edward Irving. Whatever may be thought of his belief of the continuance of Christian miracles and preter-natural gifts to the present day, and his participation in the too eager faith in the personal appearance of Christ on earth, there can be but one opinion of his perfectly Christlike spirit." Thwarted and snubbed by those "who his inspired eloquence had drawn together—though these harsh trials broke his heart, and sent him to an early grave, he never for a moment harboured any resentment. He continued persecuted, meek, loving and forgiving to the last. Since the days of his great prototype and Saviour, we know of no man who so much resembled him in patient, loving, and unresentful faith."

"Long will the pleasant walks around Highgate be connected with the memory of Coleridge. The woodland seclusion of Millford-lane, and the fields lying between them and Hampstead, will, to the lovers of genuine poetry and broadly discursive minds, revive the image of the 'old man eloquent' taking his daily stroll, with his black coat and white locks, a book in his hand, and, probably, a group of curious children around him, whose acquaintance he was fond of making."

During the latter part of Coleridge's time, Thomas Pringle, the first editor, and one of the projectors of "Blackwood's Magazine," lived in the last house on Holly-terrace, farthest from the road. He was familiar with Coleridge. He wrote an interesting "Narrative of a Residence in South Africa." Though possessing a well developed body, he had scarcely any legs, owing to an accident in childhood, yet he was able to ride enthusiastically after lions and elephants in the Cape country.

The Mansion House, built by Sir William Ashurst, Lord Mayor of London, in 1694, commanded a most extensive prospect of the country on the one side, and a commanding view of the metropolis on the other. Its chestnut staircase, from the designs of Inigo Jones, and tapestried chambers were the subject of general admiration. The grounds were most

extensive, and laid out with great taste. Part of them form now the Highgate Cemetery. The last resident of the mansion was Sir Alan Chambre, Justice of the Common Pleas. When taken down in 1830, for the erection of the new Church of St. Michael, the stone doorway, with coat of arms was purchased by Mr. Townsend, of High-street, for an entry to his residence. The eccentric Mr. Thompson of "Frognall Priory" also became the possessor of other memorials of this celebrated house.

The church of St. Michael was built on this site in 1832. From its being in the boundary of St. Pancras, difficulties arose as to its ecclesiastical jurisdiction, which were removed by the passing of an amendment to the Act of Parliament by virtue of which it had been erected, thereby making Highgate an independent district of itself. The building cost £10,000, half of which was contributed by the Church Commissioners, £2,000 from the funds of Bishop Grindall's estate left for the sustentation of the old chapel, and the remainder by the inhabitants.

It is an elegant specimen of the later English style. The north-west elevation, facing Highgate Grove, has a fine appearance. The interior has much to commend it, while the stained glass window, executed at Rome, representing the Saviour and his Apostles, was the gift of the Rev. C. Mayo, many years preacher in the Old Chapel. Several coats of arms have been placed here from that chapel, as well as a few interesting monuments, the most noted being that of the poet Samuel Taylor Coleridge; also of James Gillman, surgeon,—“the friend of S. T. Coleridge.”

Behind the church, on a part of the grounds of the Old Mansion House, is the Highgate Cemetery. The lofty spire of the church looks most picturesque as it towers above the surrounding trees, while the irregularity of the ground, rising here as a terrace, and sinking there as a valley, added to which are the resources of landscape gardening, all give to this cemetery an attraction for the visitor, beyond that which the memories of the departed alone can afford. It was opened by the Bishop of London in 1839, and is now fully occupied, so that an additional ground was required to be taken. The gloom which settled upon the old churchyards is here dispelled by the beautiful flowers and the ornamental tombs, while seats placed in alcoves and on rising ground give even a charm to this city of the dead. Many whom the visitors

have known, as preachers, as authors, as philanthropists, or as public men are recalled by the record of their excellencies.

Overlooking the new ground is the Infirmary of St. Pancras, a heavy lofty building, with long windows. The arrangements of the institution and the treatment of the inmates may be all admirable, but many of those who are being taxed to pay for it cannot look upon it with much pleasure. But the dispute as to its necessity and the party strife it engendered are now nearly at rest.

A very near neighbour to the Infirmary is the Small-pox Hospital, a similar building, architecturally, to that originally in St. Pancras-road. No doubt the site is most desirable for healthiness, but as in the case of the Infirmary, the ascent of the hill must be a drawback in the conveyance of the sick.

In Newcourt's "Repertorium" is an account of the Old Chapel near the Gatehouse. He says, "On the site where the present chappell stands stood from time immemorial a chappell for the ease of this part of the country, called the Chappell of St. Michael." This hermitage or chapel was in the gift of the Bishop of London; and on the 20th February 1386, Robert de Braybrook, then Bishop of the See, gave it to William Lichfield, a poor infirm hermit; it was next granted by Bishop Stokesley, in 1531, to William Forte, a hermit, and supposed to be the last at Highgate, "in consideration of his good services to the said bishop, to pray for his soul, and the souls of his predecessors, and the souls of all the faithful deceased."

William Lichfield, according to Norden, was a poor, infirm hermit, but he dug and carried gravel from the top of the hill, raised the road, then appropriately called Hollow-way, it having become impassable. In that way he made a pond at the top of the hill, which was filled up in 1865, and is now railed round and planted with evergreens.

The hermit's cell was perhaps the earliest residence here, and pilgrims resorted to the holy well, formerly called Mouse Well, or Muswell, from whence comes Muswell Hill. No doubt they also sought the benefit of the good man's prayers, and eventually a chapel arose, dedicated to St. Michael. "The chapel of Highgate was granted by Bishop Grindal, afterwards Archbishop of Canterbury, in 1565, to a new grammar school erected and endowed the year before by Sir Roger Cholmeley, late Lord Chief Justice, with gardens, orchards, and two acres of land."

Sir Roger when he had pursued an active and successful course in the law, becoming Chief Justice of the King's Bench, on his removal in the reign of Mary, settled at last in Hornsey, where he possessed lands bequeathed him by his father. Here he passed the evening of his days, dying in June 1565. Like many pious Protestants of former days, he was desirous of promoting the diffusion of knowledge and religion, and the school he founded in 1562, "at his own charge, and procured the same to be established and confirmed by the letters patent of Queen Elizabeth, he endowing the same with yearly maintenance," is stated on an inscription formerly on the west end of the old chapel.

But as in the case of most of the 3,000 other endowed grammar schools of England, the original object to found "a grammar school for the education of poor boys living in Highgate and the neighbouring parts; and to provide a fund for the relief of certain poor persons in the village or hamlet of Highgate" is set at naught, for the school is now perverted from its original intention. William Howitt says: "As in all such schools, what was intended for the poor has been usurped by the rich, and so far from the children of the poor receiving any benefit from this substantial endowment, those of the respectable tradesmen of the place have been excluded by the pressure of wealth and the spirit of caste. . . . One of the great reforms needed in England, in regard to all kinds of endowed institutions, is that of a resuscitated conscience in such matters."

There is small ground of hope of such resuscitation, with the flagrant usurpation by the rich and the influential of such an institution as Christ's Hospital; and the revised schemes of the Endowed Schools Commissioners are sometimes rejected by the Legislature because of their departure from the spirit of the founder's intentions, in this respect, the excuse being that the poor are now being provided for by School Boards.

The property which sustain this Highgate grammar school consists of lands and rent charges on lands and tenements in Highgate, in St. Martin's Ludgate, and St. Martin's, Crooked-lane, London; in Stoke Newington, Hendon, and Kentish Town, bequeathed by Sir Roger Cholmeley, John Dudley, Esq., Jasper Cholmeley, Esq., and William Platt, Esq., the monument of the last-named being in St. Pancras Church. In 1762 the annual income from these estates was upwards

of £152. Of course it must now be vastly increased. Besides, there is the interest of £4,260 invested in the funds. The master is the Rev. Dr. Dyne, and the school is held in great repute.

The school and chapel were re-built in 1866. Some monumental stones remain in the churchyard and under the buildings.

Dr. Lewis Atterbury, who was Rector of Hornsey, and for thirty-six years preacher in the Highgate Chapel, a brother of Bishop Atterbury, was buried here in 1731. Also Sir Francis Pemberton, Chief Justice of the King's Bench, had a monument here. In the register of marriages there is the record (1636) of a son of Sir Henry Hobart, Chief Justice of the Common Pleas, whose family resided at Highgate for many years. In 1646, Robert Earl of Warwick and Ellenor Countess of Sussex were married at this Chapel. Other distinguished families are here represented, such as the Mainwaringes, De la Warre, &c. Sir John Wollaston was buried in the chancel, April 29, 1658. His memory is perpetuated by almshouses for poor widows in Southwood-lane, which were pulled down and rebuilt in 1722, by Edward Pauncesford, Esq., adding a school-house for 20 girls who are clothed and educated. The Marquis of Dorchester had a Mansion at Highgate. He was remarkable for his learning; was a bencher of Gray's Inn, and a fellow of the College of Physicians. His daughter the Lady Anne Peerpoint, it is here recorded, married "John La Rosse, sonne of the Right Honourable the Earle of Rutland," July 15, 1658, which was dissolved by Act of Parliament 1666. "Charlotte, daughter of Sir John Pettus, buried May 28, 1678." Sir John was cupbearer to Charles II. and William III. He was author of a history of mines and minerals, and he abridged the book by Sir John Darril and Sir E. Coke on "England's Independence of the Papal Power."

In Southwood-lane there was a Presbyterian Chapel in 1662; it became Unitarian in 1806, and in 1814 the Baptists took possession, and so it remains to the present, with the Rev. Mr. Barnard as minister.

Where now is the Literary and Scientific Institution was once the carriage-house and stabling of Sir John Hawkins, the author of the "History of Music." He was accustomed to proceed in his stately carriage, drawn by four horses, while he was chairman of the Quarter Sessions for Middlesex, to Hicks's Hall.

Norden gives some account of Arundell House, and says: "At this place ——— Cornwalleys, Esq., hath a very faire house, from which he may with great delight behold the stateley cities of London, Westminster, Greenwich, the famous River Thamyses, and the country towards the south very farre." This house was said to have been visited by Queen Elizabeth on 11th June 1589, when the bellringers at St. Margaret's, Westminster "were paid 6d. when the Queen's Majesty came from Highgate." On 1st May 1604, a splendid royal festival was made to James I. when he visited the Cornwallises. Ben Jonson was employed to compose his dramatic interlude of "The Penates" on the occasion; and Sir Basil Brooke, of Madeley, in Shropshire, was knighted then at the same time. This house is presumed by a writer in the Gentleman's Magazine, for 1828, to be the same afterwards occupied by the Earl of Arundell, as it was the principal one in the place. According to Nichols, the first mention of the Earl of Arundell at Highgate was in 1617, as connected with the great Lord Bacon. "King James I. went, on Sunday, June 2, 1624, towards evening, to Highgate, and lay at the Lord of Arundell's, to hunt a stag early the next morning in St. John's Wood. The death of the Viscount St. Albans, in 1626, is the only subsequent event connected with the Earl of Arundell's House that I have met with." Arabella Stuart, in the reign of James I. fled from this house, but was brought back, and after a captivity of four years in the Tower, she died 27th September 1615. The house was on the bank, and in the Elizabethan style; it became a school previous to being taken down in 1825. A part of the garden and wall alone remain.

Lower down the hill is Lauderdale House, supposed to have been built about the year 1600, and for many years was the residence of the Earls of Lauderdale, who were eminent as statesmen and warriors. It was afterwards the residence of Nell Gwynne, mistress of Charles II. and mother of the first Duke of St. Albans. It is an old-fashioned mansion, and is now used as a convalescent home in connection with St. Bartholomew's Hospital, having been given for that purpose by Sir Sydney Waterlow.

A little lower still was the house of Andrew Marvell. It was an unostentatious house, with simple gables and plain windows, and but one story high. Some old trees were in front, and a convenient porch to the house, in which the old

patriot could sit and watch the coaches on their way to and from the north. It was at last altered, and eventually pulled down to make room for the extensive modern Fairseat House of Sir Sydney Waterlow. Andrew Marvell was born in 1620 and died in 1678. He wrote a valuable work on the "Growth of Popery and Arbitrary Government," which might be printed with advantage in the present day.

Opposite the site of Marvell's House is Cromwell House, a red brick building of about the year 1630. Though called by the name of the Protector, it was built by him for General Ireton, who married Cromwell's daughter. It has been said that there was a subterranean passage between this house and the Mansion House. The staircase is richly decorated with oaken carved figures, supposed to be of persons in the General's army, in their costumes. The ceiling of the drawing-room is ornamented with the arms of Ireton, while carved devices emblematical of warfare abound in all parts of the building. It is now, through the benevolence of the owner of Fairseat House, devoted to the purpose of a convalescent home for the Ormond-street Sick Children's Hospital.

Leaving St. Joseph's Retreat on the right, on the opposite side is the narrow roadway which leads to the Highgate Archway. "I shall not soon forget," says Howitt, "the astonishment of the Danish poet, Andersen, on his first visit to England, as we drove at night over Highgate Archway, and he saw the great world metropolis mapped out in fire below him." The Archway Road was projected in the year 1809 by means of a company, under the direction of Mr. Robert Vazie, engineer. The lower arch is surmounted by three others forming a bridge 36 feet high, with a handsome stone balustrade, 300 feet in length.

The original intention was to form a tunnel to avoid the steep Highgate Hill from the north to the road leading south-west. A company had power by Act of Parliament to borrow £60,000. The tunnel was completed, but engineering was then comparatively in its infancy, and some principle being wanting, the tunnel fell in between four and five o'clock in the morning of April 13, 1812, with a tremendous crash, and the whole labour of many months became a heap of ruins. Those who heard the noise described it as like that of distant thunder, and the houses in the vicinity were affected as by the shock of an earthquake. The workmen had expected the catastrophe from the insufficiency of brick

used and the inferior quality of the cement. Fortunately no lives were lost. The Highgate Archway is due therefore to the failure of the projected tunnel. Many fossils were found in the course of the work, such as sword-fish teeth, shark's teeth, petrified fish, nautili, wood, shells and vegetable remains.

A row of trees on the north side of the lane (Hornsey) presented a singular appearance, by their heads closing upon each other.

The present Archway Road was opened on the 21st August 1813. The Junction Road to Kentish Town was then made, and thus the ascent of the steep Highgate Hill was rendered unnecessary by travellers to the north.

In the "Beauties of England and Wales," it is stated that "about the year 1390, Richard Whittington was travelling to Highgate, for at the foot of the hill stands an upright stone, inscribed 'Whittington Stone,' which marks the spot where another originally stood, traditionally said to have been that on which the celebrated Richard Whittington sat down to ruminate on his hard fortune, on his way back to the country, after he had been induced to run away from his master's house, on account of the ill-usage he experienced from the cook maid. The tradition relates that while sitting pensively on this spot, his ears were on a sudden assailed by a peal from Bow bells, which seemed to urge him to retrace his steps in the following distich :

Turn again Whittington,
Thrice Lord Mayor of London.

"The original stone, which lay flat on the ground, was broken into two pieces ; those fragments were removed some years back by the surveyor of the roads, and placed as curb-stones against the posts at the corner of Queen's Head Lane."

Tradition also states that the stone was placed on Highgate Hill by the desire of Whittington after he had acquired wealth and fame, as a stepping-stone (of which specimens may still be seen in other places) for mounting or dismounting his horse at the foot of the hill, in his rides which he was accustomed to take in the neighbourhood.

For many years the inscription on the stone was scarcely discernible ; but now a new stone has been set up, no longer associated with the same interest to the enthusiastic an-

tiquary; but it has the advantage of being easily read, and is protected by a railing. It is as follows:

Whittington Stone.

Sir Richard Whittington, thrice Lord Mayor of London.

1397 Richard II.

1409 Henry IV.

1419 Henry V.

Sheriff in 1393.

A tradesman's lamp surmounts the railings, and so serves a twofold purpose.

Sir Richard Whittington built the original Newgate, part of St. Bartholomew's Hospital, the east end of Guildhall, and it is supposed he was the original founder of the Whittington Almshouses.

According to Stowe (1603) the "Hospital or almes house, called God's House, for 13 poor men, with a colledge called Whittington Colledge, founded by Richard Whittington, mercer, and suppressed; but the poore remaine, and are paid their allowance by the mercers."

These Almshouses in the Archway Road are models of neatness, and in the centre of the beautifully kept lawn and shrubbery is a statue of the boy Whittington listening to Bow bells.

Near the stone in the Highgate Road was the Lazar House, founded by William Pole, for which purpose Edward IV. gave a parcel of land, for the relief and harbour of leprous and destitute persons in the kingdom.

Instead of the delightful meadows, with pathways towards Swaines-lane, we have now the commencement of Highgate New Town. Factories are being built in the contiguous neighbourhood of Holloway, and the poetry of the past is being superseded by the age of steam, and its accessories. The Mission Hall indicates the class of the population attracted here by small houses, while the unlet and unfinished larger ones, with shops, and stucco work, are beginning to decay. On Saturday nights the main road is thronged as the beer shops and public-houses disgorge their customers. But, as yet, Highgate proper remains, beautiful for situation, and fragrant with its memories of the past.

CHAPTER XXVIII.

SKETCH OF CHURCH EXTENSION IN ST. PANCRAS: EARLY EFFORTS OF DR. MIDDLETON AND DR. MOORE; PRACTICAL RESULTS OF THE ADMINISTRATIVE ABILITY OF REV. THOMAS DALE—ABSTRACT OF ST. PANCRAS CHURCH REGULATION ACT.

WHEN, in 1811, Dr. Middleton was appointed to the vicarage of St. Pancras, there was a population of 46,333, inhabiting 5,826 houses, while the church at that time, as described by Le Bas, his biographer, was "an ancient and confined edifice, capable of accommodating about 150 persons, and fitted only for the population of St. Pancras when it was a small village on the outskirts of London. At Kentish Town was an ancient chapel-of-ease, which might contain nearly the same number. The relation between the pastor and his flock was thus in danger of being utterly lost, and the mass of the parishioners were well nigh cut off from all communion with the church, except through the very questionable medium of a few proprietary chapels." When Dr. Middleton's intention to erect a church of adequate dimensions was made known, he met with great opposition, and motives of self-aggrandisement were attributed to him. He then issued an address, in which he said, "The condition of the parish is capable of almost incalculable improvement; and the foundation of that improvement must be laid, if anywhere, in the act for building a parish church."

Dr. Middleton's laudable object, however, was unsuccessful. Yet his exertions made the minds of the people familiar with the subject, and doubtless cleared the ground for his successor, Dr. Moore, who, upon Dr. Middleton's elevation to the see of Calcutta (being the first Bishop of the Church of England in India), became vicar in 1814. In that year the first Church Trustees Act was passed, by which power was conferred upon a board of trustees to raise rates within the parish for the building of a parish church and a chapel-of-ease.

In 1822 the new parish church was completed and consecrated, giving accommodation for 3,000 persons; and the old parish church became a chapel-of-ease, with the title of "The Parish Chapel." In 1824, Camden Chapel was consecrated, accommodating 1,700, a pastoral district being assigned to it. Somers Town and Regent's Square chapels, each accommodating 2,000, were consecrated in 1826; the cost of the sites and the necessary expenses for furnishing and completing being defrayed out of the parochial rates, and that of the buildings from the parliamentary grants of £1,500,000 voted in 1818 and 1824 for the building of new churches in populous places.

It should be mentioned here that, although the opposition to the building of these new churches was sometimes led by persons whose characters and motives were not always above reproach, there were also conscientious Nonconformists who aided in the opposition. Their united efforts were successful in preventing from that time the levying of rates for church building.

Until 1836 very little more was attempted save the opening of the Collegiate Chapel of St. Katherine's in the Regent's Park, with 300 sittings. The census of 1831 had been taken, and showed a further increase of 31,710 persons, with 3,545 additional inhabited houses; the return showing a population in the parish of 103,548 persons and 12,369 houses.

In 1836, the proprietary chapel in Gray's Inn road, accommodating 1,300, originally built by the followers of William Huntingdon, and occupied by them for many years, was opened for public worship according to the forms of the Episcopal Church, and after ten years efforts, the freehold was secured and it was consecrated as St. Bartholomew's parish church.

In 1837, Christ Church, in Albany-street, was consecrated, and also, in 1842, the church of All Saints in Gordon-square, together affording room for 2,800; making the total church accommodation provided in the parish for 19,500, while the census returns of 1841 gave a total of 129,969 persons.

The opposition raised to Church Rates was so successful that the Church Trustees, impressed with the necessity of providing additional churches in the parish, commenced a general fund, on the voluntary principle, for the purpose of assisting local efforts, and the St. Pancras Church Building Fund was accordingly instituted in 1842.

In 1845, the peculiar jurisdiction of the Dean and Chapter of St. Paul's ceased, and the parish became subject to the episcopal superintendence of the Bishop of London.

In the same year the Kentish Town Chapel (St. John-the-Baptist) was enlarged, giving extra room for 600 persons.

While the works, which occupied nearly a year, were being carried on, the congregation were accommodated in a temporary wooden church erected for the purpose on ground lent by St. John's College, Cambridge. This structure deserves some notice as the first instance in England, as far as we are aware, of the erection of a merely temporary church.

Mr. Peter Thompson, who had advertised wooden churches prepared for exportation to the colonies for the use of emigrants, erected for them an extremely neat and simple church on brick foundations for 500 adults and 300 children. As Mr. Rivington said, "It became the model of a series of temporary churches, built of brick or iron, so as to come within the law, and has thus been a source of enduring usefulness, not only to the Church of England, but to other communions which have availed themselves of this simple method of providing for the immediate celebration of public worship, without waiting for the completion of the permanent and more costly structure, which is not unfrequently the work of years."

A site was acquired by the association for the new church of St. John, Charlotte-street, which was consecrated in 1846; the site cost £5,200, which was provided for by a grant from the Church Building Fund, and by private subscriptions. The church was built by means of a donation of £5,000 entrusted by "a Lady" to Bishop Blomfield for the purpose of building a church in the metropolis.

In 1846, also, the first of a series of temporary iron churches was erected in the Camden-road, Camden Town. It was capable of accommodating 600 persons. From this humble beginning has originated the church known as St Paul's.

On the decease of Dr. Moore, in July 1846, the Rev. Thomas Dale assumed the pastoral charge of St. Pancras. His first care was to investigate the extent of the provision which had been made for the religious instruction of so vast and dense a population; and the result of this investigation disclosed, he said, an appalling state of spiritual destitution which called for the immediate and strenuous exertion of all those who were concerned to advance the glory of God, and

who were desirous of promoting the best interests of mankind. He estimated the church accommodation afforded as adequate for but 20,000 out of 150,000, or church room for one in eight of the inhabitants. Mr. Dale concluded, that to supply the then want, ten churches were required. The following description is then given by the zealous vicar of a particular district of the parish in which "poverty, immorality, impurity, and irreligion" then existed.

"The melancholy fact is," he says, "that I could point to a locality with a population of 20,000, where nine-tenths of the children are growing up in utter ignorance of all religious truth, and complete indifference to every moral obligation; and that not one in twenty—I fear I might say not one in fifty—of the adult population are accustomed to perform any act of religious worship, or have attached themselves to any denomination of professing Christians. In short, they have everything of Heathenism but its excuse, and nothing of Christianity but its name."

It seems hardly credible that so deplorable and discouraging a statement could have been made twenty-seven years ago of any part of the parish, and yet it must have been but too true, for Mr. Dale asserted that "actual enquiry has established beyond all question the melancholy fact." The district more particularly referred to no doubt comprised the parts of Somers Town and perhaps of Agar Town which are now swept away.

He says, "As one who is most deeply pained at existing evils, and most solemnly bound to seek their remedy, I venture to propose a scheme by which funds may be raised for erecting and endowing at least one church in every year, while immediate provision may be found for the support of resident ministers in those districts where the population is still as sheep having no shepherd, but of whom, I trust, it can no longer be said, 'No man careth for my soul.'"

The new vicar then propounded his scheme of Church Extension, by the ecclesiastical division of the parish, which met with the "concurrence of the clergy and the approval of the Diocesan." It was:—"1. That the Parish of St. Pancras be divided into Ecclesiastical Districts, on the principle, as far as may be, of providing church room for at least one-fourth of the population, and assigning to each district, as far as local convenience will permit, a fair proportion of rich and poor. 2. That Clergymen be appointed to the

several districts, and provision made for the celebration of divine service therein, either in temporary churches or licensed rooms, with the least possible delay."

The Bishop of London (Dr. Blomfield) preached, in the March following the issuing of this address, in St. Pancras Church, and the collections exceeded £700. A special meeting of the committee of the St. Pancras Church Extension Fund was held on the 18th of the same month, when it was determined to appoint at once four clergymen, who should labour in as many districts. One of the first of those districts marked out by Mr. Dale was that which is now the parish of Holy Trinity, Haverstock Hill. "On the very next morning, 19th of March 1847, by a coincidence which I shall ever regard as providential," says the Rev. Canon Dale, "I had an unexpected visit from the Rev. David Laing, who at once with his characteristic frankness and decision, said to me, 'I hear that you are meditating the formation of several new districts in your great parish; if you are disposed to appoint me to one of them, I will work it.' My answer, based on previous knowledge of the person with whom I had to deal, was, 'If you will work it, I will certainly appoint you to a district.' And accordingly, on the 1st day of June 1847, Mr. Laing entered alone upon a district of 9,000 souls, which had been till then without church, without schools, without any other provision for pastoral ministration to the sick and dying than that which could be supplied by the then exemplary, but overtasked minister of Camden Town Chapel (the late Rev. E. P. Hannam), to whom there remained, even after the separation of the new district, a population of at least 20,000."

The subsequent history of Holy Trinity Church, Haverstock Hill, given in a previous chapter, is perhaps one of the most interesting of all the twenty-one parish churches of the now sub-divided parish of St. Pancras.

The three districts besides that of Holy Trinity, namely, St. Luke's King's Cross, St. Jude's Gray's Inn-road, and St. Matthew Oakley-square, with varying success, were simultaneously commenced, built, and consecrated. In the year 1849, the parish had been divided into sixteen districts, each district having its own minister and its own place of worship; and, "there was no longer a single resident in any part of the parish of St. Pancras, who might not obtain, within a reasonable space of time, the services of his own district or parochial minister."

Provision was made for the district of St. Jude (now a new parish) in what was called a School-church in Britannia-street, capable of containing 500 persons. The congregation assembled there for some years, till the site being required by the Metropolitan Underground Railway Company, it was purchased by them for the sum of £2,500, permission being given for the School-church to be used till Lady-day 1863. The site of the present Church in the Gray's Inn-road, was obtained for £2,700. When the building was completed and consecrated it was endowed by the Ecclesiastical Commissioners with £150 a year.

St. Luke's, King's Cross district, in 1849, was accommodated in the Vestry Hall, which held 500 persons, but it was out of the limits of the district. Eventually this defect was obviated by the Vicar (through an act of individual munificence) being enabled to purchase the temporary church of St. Paul (which was no longer needed after the consecration of the permanent church in Camden Square), and permission was given by the Directors of the Great Northern Railway, that it should be re-erected on the ground adjoining the Small-pox Hospital, subject to removal at any time on a certain notice, which at length took effect in 1859. The Hospital with its lawn in front, on which sheep were wont to graze, and on which that church was re-erected, has long since given place to the exciting scenes of a railway terminus.

For nearly five years the obtaining funds for the erection of St. Luke's Church was almost suspended till the appointment of the Rev. C. H. Andrews to the district in 1860. The new incumbent applied himself with energy to the work, so that in the report of the Church Extension Committee for that year, it was stated that the debt due for the erection of the church in the Euston-road was paid off. In a short time after the church was required by the Midland Railway Company, and their handsome and extensive terminus now occupies its site as well as that of several houses in the Euston-road and adjoining streets. A Mission School-church in Northampton-street, capable of containing 200 persons, was erected in 1861.

Under the St. Pancras Church Regulation Act, St. Luke's was constituted a new parish, and was transferred to Kentish New Town, and a church erected near the Camden Road, the site being the gift of the Dean and Chapter of Christ Church, Oxford. The site of the National School buildings, in Islip-street, erected in 1844, was also their gift.

The district of St. Matthew, Bedford New Town, was originally accommodated in what is now the Collegiate School, in High-street, Camden Town, when the Rev. Charles Phillips opened it for divine service on Sunday, June 24th, 1849. The church in Oakley-square was ultimately erected and consecrated in 1856. Its site is exceedingly picturesque, and the church is an ornament to the neighbourhood. It is calculated to contain 1,242 worshippers. Under the new Act, St. Matthew's is constituted a District Chapelry.

Six of the churches in St. Pancras are due to the liberality of individual bequests. That of St. John, Fitzroy-square, through the munificence of "a Lady," was consecrated in 1846. St. Mary Magdalene, Munster-square, consecrated in 1852, was erected by the Rev. Edward Stuart, the first incumbent, at an expense (including the endowment of £200 per annum) of £18,000, the site having been purchased by the congregation of Christ Church, Albany-street. In St. Mary Magdalene's Church, the male and female portions of the congregation sit respectively on the north and south sides. The minister is noted for his earnest outspoken addresses. St. Anne's, Highgate Rise, was erected by the late Miss Anne Barnett in 1853, in memory of her brother, Mr. Richard Barnett. She also bequeathed her house adjoining the church as a parsonage-house for the incumbent. The peal of bells was the gift of a liberal neighbour, Miss (now the Baroness) Burdett Coutts. St. Martin's is the gift of John Derby Allcroft, Esq., who also transferred to the Ecclesiastical Commissioners £4,200 towards its endowment. The peal of bells has a fine effect, while the church is perhaps, as a structure, one of the most beautiful in the parish of St. Pancras. To St. Andrew's, Haverstock-hill, has been appropriated, by the Executive Committee of the Bishop of London's Fund, the sum of £4,500, entrusted to them by "An Anonymous Donor" for the purpose of building a church in some poor and populous locality. The site was provided by a grant from the London Diocesan Church Building Society, of £250, and a private donation of £450. The sixth church, the result of individual munificence in the parish, is that of Christ Church, situated between Chalton-street and Ossulston-street, which is due to the Christian liberality of Mr. George Moore, of the firm of Copestake, Moore and Co. The cost of the church, with adjoining schools for 600 children, was between £14,000 and £15,000,

which was defrayed by Mr. Moore. The church is capable of seating between eleven or twelve hundred persons, and was consecrated on the 23rd December 1868, by the present Archbishop of Canterbury.

In 1860, after thirteen years of activity and devotedness, Canon Dale resigned the incumbency of St. Pancras. On the public announcement of his intention, in 1859, to retire, an address was presented to him, signed by thirty-nine of the clergy of the parish, which contained warm expressions of esteem and acknowledgments of his great services, and of his able and unwearied labours. An enumeration of the churches erected, or in course of erection, was then given, all of which were "by public subscription, independently of those which were due to the munificence of individuals."

He had applied the principle of Sir Robert Peel's Act of 1842, which enabled provision to be made by immediate endowment for the appointment of clergymen to populous districts previous to the erection of churches, on condition that every such district should, as soon as its own church was built and consecrated, be constituted a separate parish.

On June 19, 1865, the last meeting of the St. Pancras Church Extension Fund was held. It had existed 23 years, during which time it had distributed in grants for churches, sites, parsonages, and stipends of clergymen nearly £16,000. The London Diocesan Church Building Society had also made grants and loans of upwards of £9,000 towards churches, &c.; and in most cases local committees had collected the principal amount required for the building, as in the case of Holy Trinity.

When the friends and supporters of the Established Church endeavoured to promote its extension by the enforcement of a rate, the antagonism of a large and influential part of the parishioners was aroused; but when wiser counsels prevailed, and an appeal was made to the voluntary christian zeal and liberality of the people, success attended the effort.

The Bishop of London's Fund, originated by Dr. Tait (Archbishop of Canterbury elect) in 1863, for the purpose of raising £100,000 per annum for ten years, for the spiritual wants of the metropolis and its suburbs, has now a local committee in the parish, which supplies the place of the old society.

For the above particulars, the writer is mainly indebted to Reports, and the pamphlets prepared by Mr. William

Rivington, who took an active part in the work of Church Extension in the parish.

The Rev. Thomas Dale prepared the way for legislation by originating the scheme for the subdivision of the parish into districts; and the results of his 14 years' labour, while he at the same time efficiently filled the office of vicar, were embodied in an Act of Parliament, which was prepared by the Rev. Charles Lee, and passed in 1868, being called "The St. Pancras Church Regulation Act, 1868."

Amongst other objects the chief are the constituting all the district parishes of St. Pancras vicarages, and separating the Commissioners' Churches, formerly under the management of the St. Pancras Trustees, from the control of that body. Each one of the twenty-two parishes into which the parent parish is subdivided has all the privileges and rights of a parish; the vicar has common law rights, each vicarage being "a benefice with cure of souls; and all Acts of Parliament, laws, canons, and customs relating to marriages, &c., apply to such vicar, vicarage and parish."

The Act is divided into three parts; the first part relates to bringing the whole parish under the operation of the general law; the second part, to regulating the district parishes; and the third part, to the church trust and other matters.

Arising out of the common law rights, each vicar has the exclusive right of "performing all ecclesiastical offices within the limits of his vicarage for the resident inhabitants therein, who shall for all such ecclesiastical purposes, be parishioners thereof, and of no other parish;" but the inhabitants of each such parish are free from any claims or control on the part of the Vicar of St. Pancras, or of any vicar of any other subdivision of the parish. Each vicar is entitled to all fees, dues, oblations and offerings arising within the limits of his vicarage. The appointment and removal of each vicar is to be regulated by the laws in force now applicable to benefices with cure of souls. The freehold of the site of each church is to be vested in the vicar and his successors. Two churchwardens are to be appointed for each district parish; one to be chosen by the vicar and the other elected by the inhabitants entitled to vote in the election of vestrymen. The parish clerk, pew-openers, and other persons employed in the church are to be appointed by the vicar for the time being, and be removable at his discretion. The Ecclesiastical Commissioners or the

churchwardens have the power to fix the scale of pew-rents of the churches, and after paying the salaries of the clerk, organist, pew-opener, and other expenses of conducting Divine worship, the surplus is to be paid to the vicar for his own use. Pew-rents may be discontinued when a majority in vestry assembled so determine, the consent of the patron and vicar or the order of the Bishop being previously obtained.

The Church Trustees are to be reduced gradually till the total number shall be twenty. They are to apply the income of the trust fund, arising from burial fees and rent of land at Kentish Town (formerly the site of the old Chapel-of-ease) which is to be apportioned between the church of St. Pancras, Old St. Pancras Church, Kentish Town Church, and Camden Town Church: one-third to St. Pancras Church, and the remaining two-thirds to be equally divided amongst the other three churches. If the income should exceed £200 the surplus shall be equally divided amongst all the churches within the original limits of the parish of St. Pancras, for the repair of the churches, or the expense of performing Divine worship. The remaining clauses of the Act relate to the Chaplain of the parochial cemetery at Finchley, and his appointment by the Vicar of St. Pancras. The division of the fees after the payment of the stipend of the chaplain amongst the vicars of the district parishes, is to be in the proportion of the burials from each parish. The parish clerk of St. Pancras is to furnish an annual account of the receipts and payments, for which he is to receive £25 per annum. The same regulation is made for the disposal of the burial fees received at the London Cemetery, the West of London and Westminster Cemetery, and the Great Northern London Cemetery; but the arrears due from the General Cemetery Company are to be paid to the Vicar of St. Pancras.

To the uninitiated it may appear strange that cemetery companies should have to pay a portion of the burial fees to clergymen who never perform any duty for it, and who never had churchyards connected with their churches; but it arises from the fact that when the London churchyards were closed, the vested rights of the clergy were considered, and so it has come to pass that the heavy charges even the poor have to pay for the interment of their dead is partly made up by an increase of the clergyman's stipend in whose parish they live.

The Ecclesiastical Commissioners are directed to make a grant of £120 a year out of their common fund towards a

stipend for a curate to serve under the Vicar of St. Pancras, and the said commissioners shall reconsider the local claims of the district parishes of Old St. Pancras, Kentish Town and Camden Town with a view to raising the incomes of the vicars thereof to £300 a year each.

Nothing in this Act contained will enable the making of a compulsory church rate in the said district parishes, or make the inhabitants liable to any compulsory church rate to be made for that part of the original limits of the said parish of St. Pancras not for the time being comprised in any district parish.

The patronage of the present parish church of St. Pancras continues to belong to the Dean and Chapter of St. Paul's, and the Vicar is styled "Vicar of St. Pancras."

The first schedule contains the Church of St. Pancras; Old St. Pancras formerly the Parish Chapel; Kentish Town (formerly Chapel of Ease); Camden Town (formerly Camden Chapel); the last three being district chapelries, the date of Order in Council being in each 27th July 1863. The second schedule contains the churches of St. Peter, Regent Square, and that of Somers Town, both district chapelries, the date of the Order for the first being 26th December 1851, and the second, 18th August 1852. The third schedule contains the district chapelries of Holy Trinity, Haverstock Hill; St. John, Fitzroy Square; St. Paul, Camden Square, the date of each instrument being 26th December 1851: and St. Mark, Regent's Park, 13th June 1853. The fourth schedule contains the two particular district churches of Christchurch, Albany Street, 8th August 1837; All Saints, Gordon Square, 17th January 1843; St. Luke, King's Cross, 30th July 1849, and St. Mary Magdalene, Munster Square, both new parishes; St. Anne, Highgate Rise, a consolidated chapelry, 13th June 1853; St. Matthew, Oakley Square, a district chapelry, 13th May 1859; St. Bartholomew, Gray's Inn Road, 13th May 1860; St. Jude, Gray's Inn Road, 19th July 1862; St. Thomas, Agar Town, 1st November 1862; St. James, Hampstead Road, 3rd February 1864; St. Martin, Kentish Town, 9th July 1864, all new parishes; St. Saviour, Fitzroy Square, consolidated chapelry, 4th February 1865; and St. Andrew Haverstock Hill, new parish, 7th August 1865.

CHAPTER XXIX.

PROVISION FOR THE POOR BY CHARITIES, GIFTS, ETC.; AND BY LEGISLATION; NEW POOR LAW ACT, AND OPPOSITION TO IT; VISITS TO THE ST. PANCRAS WORKHOUSE; STORY OF F. D., AN INMATE; THE "MITHERLESS BAIRN"; CHRISTMAS FESTIVITIES; VESTRY HALL.

ONE of the results of the Reformation in England was the setting loose upon society a large number of destitute persons who had been pauperised by the vicious system fostered by the so-called Religious Houses. In 1536 all monasteries were dissolved, and two years afterwards parochial registers were appointed, but nothing was done for the systematic relief of the poor and destitute. In 1552 the state of society was such, that Dr. Ridley, then Bishop of London preached at Westminster on the subject, before the youthful and pious Edward VI., "in which sermon he made a fruitfull and godly exhortation to the rich to be merciful unto the poore; and also to move such as were in authority, to travaile by some charitable way and means to comfort and relieve them. Whereupon the king's majestie was so careful of the good government of the realme, and understanding that a great number of poore people did swarme therein, and chiefly in the citie of London, and that no good order was taken for them,—that he did send for the bishop, who met him in a great gallery at Westminster, where there was present no more persons than they two." The result of their conference was, the good bishop recommending that "it were good to practise with the citie of London, because the number of the poore there are very greate, and the citizens also are many and wise; and he doubted not but that they were also pitifull and mercifull. Whereupon the same night (Sunday) the bishop came to the lord maior of London, Sir Richard Dobbs, who agreed to set forward the matter with all speede." In

the end, at a meeting of twenty-four aldermen and commoners, they agreed upon a plan of classifying the poor: the "poore by impotency; the poore by casualty; and the thriftlesse poore." On that occasion, they provided the "house that was the late Gray Friars in London, and called it by the name of Christ's Hospital, where poore children, to the number of four hundred, were received in November in the saide yeere." For the sick and diseased they appointed St. Bartholomew's Hospital; and for the riotous, "that will abide in no place, the vagabond and idle persons," they instituted the Bridewell.

While vagrancy was, as early as 1388, severely dealt with by law, the only principle at first appealed to for the relief of the poor was founded on Christianity. The late Mr. Samuel Wiswold had peculiar advantages for obtaining a correct and complete account of the various charities and bequests of pious charitable benefactors to the parish of St. Pancras, and his published "Account" is a valuable contribution to the History of the parish. It is interesting to observe the manner in which some of these gifts were bestowed, and the evident anxiety of the rich for the comfort of the poor. In his Account, founded upon the "Table of pious and charitable gifts, first collected and exposed to public view in 1696," we have a record of sixteen of these charities which have lapsed. The earliest gift was that of Sir John Marrant, who gave "unto the parson and churchwardens of St. Pancras, for the intent that they should keep an obit" (or anniversary of his death, observing such day with prayers and alms) "twelve shillings to the priest, and four shillings to the poor in recreation"—four acres of meadow ground called Kilborne-croft, valued in 1547 at 16s. per annum, as appears from the certificates of the Commissioners for dissolving colleges and chantries, in the first year of the reign of King Edward VI.

In 1517, and ninth year of Henry VIII, Richard Cloudesley, of Islington, included St. Pancras in his gift of fourteen shillings to the churches for two torches each, and two gowns, price the piece six shillings and eight pence, to two poor men; and to every priest of the churches named, including St. Pancras, twenty-pence a-piece, "to ye intent yet they shall pray for me by name openly in their churches every Sunday, and to pray their parishioners to pray for me and forgive me, as I forgive them and all the world."

By the will of John Miller, of St. Giles's, Cripplegate, Yeoman, dated 18th July 1583, in the 24th of Elizabeth, he gave two closes in Green-street, in the manor of Tottenhall Court, containing about nine acres, to Simon Frenchbourne, of Islington, upon condition that he should yearly pay twenty-six shillings and eight-pence to such one poor impotent man as the vicar and churchwardens of this parish and four of the tenants of the manor should appoint. No traces of the payment or of the fund can be found.

Various other gifts were made which shew the condition in which the poor were placed through the dissolution of the monasteries. Sir Edward Stanhope, by his will dated February 1602, gave £20, for a present stock for employing the poor "that dwell in the manor of Cantlowes, and the profits thereof to be to their relief."

Two years before the date of Stanhope's will, the statute of 43rd Elizabeth was passed, which enacted that the churchwardens and overseers should take order for setting to work all such persons as had no means of getting their living. "To set the poor on work," and to provide necessary relief for the poor, impotent, old, blind, and those unable to work, was a necessity which forced itself on those who had the means to aid them. Various small sums were left for that purpose, but often encumbered with the provision that they "should come constantly, every Sunday, in due time, to church." In Cleeve's gift of £2 12s., payable for ever, it was so stipulated. The benefactor in this case had been a citizen and haberdasher of London, and the date of his will was December 1635, in the eleventh year of Charles I. It was to be bestowed in 13 penny loaves of bread at Highgate Chapel. The premises charged with this annuity are understood to have been a public-house at Finchley, called the "Sow and Pigs."

James Pitt, in 1668, gave £20 and William Blunt, of St. Andrew's, Holborn, gave, in 1678, £20 to the poor of St. Pancras. John Craven, Esq., of Gray's Inn, left £2,000 to be distributed among one hundred poor housekeepers of this parish who had been rated to the poor. It was distributed on the 14th March 1786, at Bagnigge Wells. In the case of Henry Perry, of St. Ann, London, who left the residue of his personal estate to the poor of St. Pancras, an unsuccessful action to recover it by law was tried, as appears by the Vestry minutes of 7th July 1735. The gift of £200, in 1778, by

Sir Peter Dennis, of Percy-street, Vice-Admiral of the Red, was presented in 1793, to the Female Orphan School, the churchwardens and overseers being of opinion that it would best answer the intention of the testator. William Baker, of Coombe-Bissett, in Wiltshire, by will, gave £50, in 1809, to be distributed amongst the poor inhabitants; the balance, after deducting legacy duties, of £45 was disposed of, according to the terms of the bequest, on New Year's Day 1810, in bread and money. Mrs. Grace Edwards, of Pratt-street, left £20 for the benefit of the poor, which was distributed by the committee appointed by the Directors (together with other annual donations) in money and bread on 1st January 1820. Charles Destrode, of Lambeth, by will gave £25 for the "poor and needy," which was distributed on 1st January 1824. John Jackson, of Tottenham Court Road, tallow chandler, left by will, on January 1843, £20 per annum, for the purchase of coal for the poor, to be paid out of certain Long Annuities, which expired in January 1860.

The earliest Benefaction (1558) to the poor of this parish still in existence is that called "Palmer's Gift" which is now given to the St. Pancras Almshouses.

Thomas Charles gave, on the 23rd of December 1617, twenty-four shillings in bread yearly for ever to the poor of this parish, out of four messuages in Fetter Lane, London. One guinea per annum only has been received on account of this gift for a number of years past, three shillings being deducted for land-tax. This gift is distributed on the 1st January, every year, in bread.

Thomas Cleeve's gift of £50, on 10th October 1634, was laid out in the purchase of an annuity of £2 16 a year, and was encumbered with the obligation that the thirteen poor recipients of penny loaves should "come in due time to church or to chapel to morning prayer, unless hindered by sickness or otherwise, as the vicar or churchwarden shall allow to be reasonable." The bread is now given away by the parish clerk, after morning service, at the parish church, in penny loaves, to poor persons of the parish, who have attended at the service.

In 1602, Sir Edward Stanhope gave £20 "good money of England, to be paid to the Bishop of London, for a present Stock, for employing the poor" that dwell in the manor of Cantlowes. The son of Lord Keeper Coventry, in 1636, left provision that the sum of £5 should be bestowed in "fewel

and clothes upon the poor people at or near Highgate," which is now paid in sums of 5s. to twenty needy persons.

At the commencement of every year, a notice is posted in Kentish Town and Highgate, stating that applications for the gift of William Platt, Esq., must be made at the vestry offices. The Directors of the Poor then select ten of the most deserving applicants from Highgate and four from Kentish Town, who receive £1 each. The date of the bequest is 1638. There is a handsome monument to the memory of William Platt in Old St. Pancras Church.

Lady Gould's Gift, chargeable on three tenements at Highgate, producing £70 a year, was given by deed in 1691, to be distributed "among such poor inhabitants of the town and vill of Highgate as should not receive any public alms or collection from their respective parishes, and should appear to be deserving and fit objects of charity."

While these Benefactions shew the character of the givers, they are also an evidence of the inadequacy of such means to meet the necessities of the poor. The early statutes were harsh, and indigence was treated as a penal offence. The definition of the word "Workhouse," by Dr. Johnson, that it was a place where idlers and vagabonds were set to work, was in accordance with the way authors one hundred and eighty years ago, wrote of it. At first, workhouses appear to have frequently partaken of the character of a bridewell.

The Act of 43rd of Elizabeth, which is the foundation of our present Poor Laws, was to provide employment for the destitute. The title of the Act of 1804, relating to St. Pancras Parish, indicated that work was one of the features of the institution in the parish. It was "for better governing, maintaining, and employing the poor of the parish of St. Pancras"; the word "employing" therein used shewed this to be a part of the plan. The term "House of Industry," by which the poor-house was, and in some places is still called, is also a proof of the original intention of the early legislators on the subject. But the many abuses which followed led eventually to the passing of the Poor Law Amendment Act in 1834, not without great opposition at what was at first thought to be its cruelty to the poor and destitute.

The objection to the control of the Poor Law Board in St. Pancras and in some other of the Metropolitan parishes was not so much to the principles of the law as to interference with what was considered to be the right of the parish to

administer its own local affairs. While admitting the right, and even contending for the continuance of the popular principle in parochial government, none should close their eyes to the fact that it has some disadvantages connected with it;—such, for instance, as the obstructions occasioned by party spirit; and while the almost interminable debate is going on, enormous evils are overlooked; then occasion arises for interference, and so the parish becomes at last under the control of the dreaded “Poor Law Board.” There is now a partial connection of St. Pancras with the Poor Law Board under the “Metropolitan Government Act of 1867.”

The building in the King’s-road, has on a brass plate on the foundation stone its own description:

“This foundation stone of a Workhouse for the parish of St. Pancras, in the county of Middlesex, was laid by the Rev. Weldon Champneys, vicar of the said parish, and Edmund Pepys, magistrate, on 17th June 1807.”

The first Workhouse, as before stated, was formerly known as the Halfway House, or Mother Black Cap, at the junction of the Hampstead and Highgate Roads. The building and land were given by General Fitzroy in 1788, as copyhold, at a yearly rent of 13s. 4d. for every messuage, and a fine of £20 was paid for the admission of Trustees of the Church lands to the ground in 1801. The ground and buildings were sold by auction in 1817 for £795, and applied to the purposes of the Act for providing a new Workhouse for the parish. The Act also gave power to the Directors to dispose of all gifts, &c., to the poor of the parish, according to the wills of the donors; they also had power to appoint collectors of the rates. In 1819 the select Vestry Act was passed, but the evils it caused, led to the passing of an Act empowering the parishioners to manage their own affairs by the direction and control of vestrymen whom they elected. By the Metropolitan Poor Act of 1867 the constitution of the Board of Guardians was altered so as to admit of representatives from the Poor Law Board.

Most persons have an instinctive repugnance to visiting a workhouse, often arising from an incorrect notion of the place, and a large number are altogether indifferent about the matter. An occasional visit could not fail to correct the views of both classes. In that way, too, some sympathy would be felt and consideration afforded for the aged and the

suffering, in place of the present notion that it is but a legal obligation to pay poor-rates.

The impression made on the visitor to the men's wards is that there is less of the appearance of satisfaction with their condition compared with the almost cheerfulness and gratitude which seems to prevail amongst the women. The previous indoor domestic life of the latter no doubt contributes to that desirable result.

The dining room for men appears to be all that can be expected or desired. It can accommodate some two or three hundred at a time.

An inspection of the bread store would surprise some of the ratepayers who are not aware that upwards of sixteen hundred persons have to be fed daily. The bread for the next day's consumption is placed in racks in the store-house; it is of good quality, made of best seconds flour. There is an immense number of small loaves, like bakers' twopenny loaves, besides others that have been baked in long tins, intended no doubt for the delicate and aged; and this enormous supply has to be renewed daily.

The kitchen is supplied with a range of ovens on one side, fitted with a steam cooking apparatus, at one end of which is the "tea-kettle," the introduction of which seems also to have introduced some amount of grumbling; indeed it was made almost a grievance that the old ladies were deprived of their ancient privilege of making and taking their own tea how and when they thought proper, which was the case when the dry tea was supplied to them. No doubt they have now become reconciled to the change, and thus order is observed in the time of taking tea. Of the great economy of that arrangement there can be but one opinion.

The meat-store, adjoins the kitchen, and resembles a butcher's shop. On our visit, the day's supply consisted of two sheep, a few legs of mutton, several pieces of beef, and a large quantity of pieces for stewing. This was for Sunday's dinner. Ill-natured people might suggest that many who contributed to supply this food would not fare so well as the inmates of the workhouse, and no doubt that is true. It is one of the anomalies of our social life, but how it is to be remedied it is difficult to say.

There is a class, and unfortunately a numerous class, who "prefer to live on the ratepayers rather than work for their subsistence," said the *Guardians' Report* for 1868. They have

done well therefore to provide against imposition by the "erection of a room at the north end of the workhouse, capable of containing 150 women while employed at oakum picking." A building has been erected "in the Leighton-road, where 200 men can be employed at stonebreaking and oakum picking." There are but few men in the able-bodied, ward as a consequence of another wholesome regulation, the not allowing such inmates the liberty of going in and out whenever they desire; but if people able to work avail themselves of the accommodation the house affords, they must also submit to the restrictions that are found to be necessary. Formerly it was no uncommon thing for some to return in a state of intoxication, occasionally making the usual exhibitions of folly and self-importance, if not doing worse.

It is to be feared that some of the parishioners used to make a practice of going into the house in the winter time, leaving again when it was more profitable and pleasant to be outside. To enable them to do so they "planted" their furniture amongst their friends.

One distressing feature of the workhouse system is the casual poor or wayfarers; some of those necessitous persons were at one time in far different circumstances; though, as a rule, idleness, improvidence and drunkenness have brought them into their present degraded state. However, it is the duty of a community to see that none of its members perish from cold or starvation. The so-called casual wards of St. Pancras as well as of many other parishes were formerly a disgrace, and were continually being reported by the police. "The present wayfarers' wards may fairly be considered as models of what this class of wards should be; they have been ably managed by the officers; and there has not been one complaint respecting them by the police; while the discipline now maintained has caused a sensible diminution in the number who apply for nightly lodgings in them."

The cleanliness of the wards, the ventilation, and the means for promoting warmth and comfort are all that could be desired, and the Guardians might justly and with pride refer to them as a model for other workhouse authorities. A sight of the old wards, with their stone flooring, after inspecting the present excellently contrived dormitories, would naturally excite the exclamation, that pigs would not have been treated as these wretched outcasts of humanity formerly were. There is the means for a most refreshing ablation

before they "turn in," and also an allowance of good bread and hot coffee, we believe, and breakfast in the morning.

Measures were taken "to remove all the insane persons for whom certificates could be obtained, and a saving was thereby effected of about £2,000 a year, the expense falling upon the ratepayers generally." The number of insane inmates is not therefore so great as formerly.

If not aware to the contrary, at first sight the visitor of the insane wards would notice but little difference between the inmates here and elsewhere; a little closer observation, however, soon reveals the various distinctive marks of the mentally afflicted. Epilepsy occasions a large proportion of the cases admitted. In the women's wards nothing particularly appeared to call for remark as to their cases. One poor woman, however, by her apparent cheerfulness attracted attention; but her laughter was melancholy from its unmeaning character. Some appeared to be reading, and acknowledged thankfully the gift of a few old periodicals. There seems to be amongst the inmates here, as in all lunatic asylums, an intense desire to get outside, beseeching the master to grant their request, one alleging that she had not been out for a year and two months.

In one of the male padded wards, a poor fellow was making a hideous noise. He was afflicted with paralysis of the tongue, and his was feared to be a hopeless case. Though they have padded wards, they have not frequent need of them now, as all bad cases are sent to the county asylums as soon as possible.

The peculiarity of one case was that the poor man imagined he was being pursued, and he was continually looking around him. Another, a tall man with a military appearance, had a fierce look, and perhaps might do mischief, but a determined glance from a keeper or any one else, caused him immediately to change his countenance, and he became perfectly submissive.

"What, are you back again?" said the master to a young man, who appeared to have little ailing him: That man had been sent to Hanwell from this place, and had been discharged from that place as cured. "I don't know how it was. I know nothing at all about it. It wasn't drink, master." This protestation suggested it as the true cause.

On enquiring as to the probable origin of the melancholy condition of these inmates, the answer given by the master

was, "drink is the chief cause." In some cases it was from the personal habit of drunkenness, and in others by inheritance: the sins of the parents being visited upon the offspring.

There was to be seen here on the writer's visit a few years since, a beautiful child, between two and three years old, the orphan son of a maniac mother, who died during her confinement here. That child was the pet of the ward in which he was being brought up. Beautiful, intelligent, happy little creature, unconscious of his great loss, and of the sad fate of his mother, he had here friends created by reason of his very helplessness.

Some twenty years since the visitor to this workhouse might have seen a middle-aged, rather stout man, with a wild look in his eye, but evidently possessing intelligence beyond that of the generality of the inmates. He was taciturn in manner, and his time was chiefly spent in walking about the yard, smoking his pipe, and apparently engaged in conversation with invisible companions. The history of this eccentric being may not be altogether uninteresting; the writer was well acquainted with him in his best days, and the following sketch may be relied upon:

F. D. was a compositor. As an apprentice he was industrious, and he acquired habits of such regularity that up to forty years of age he was noted for this invaluable characteristic. He had become acquainted with the theory of many scientific subjects; in fact, was considered a well-informed man. But a change took place in his conduct. He absented himself from business for a fortnight, to the alarm and astonishment of his friends. He returned, and resumed his previous regular habits, and this temporary irregularity was forgotten, till again he was missing, for a longer period than before. When he again returned he appeared injured by the life he evidently had been leading. A new experience soon commenced. He was one day walking in Regent's Park, when suddenly he heard a voice addressing him by name; then another, and another, and thus commenced a connection with invisible agents, which lasted till the day of his death, which took place nearly twenty years after. While at his work he would tie string below his knees, to keep his unwelcome chatterers out of hearing. On one occasion he thought he had caught one of them in his hat, and that he had now an opportunity of ending the existence of one at least of his tormentors; but he was outwitted, through paying attention

to his enemy, who said, "Take a pinch of snuff, Mr. D." Thus taken off his guard, as he said when relating the circumstance, and requiring his handkerchief, which was in his hat, his enemy escaped, laughing fiendishly at the trick he had played him.

It became at last impossible for the poor man to follow his employment, being thus, as he said, literally possessed with three devils; each of whom had a distinct identity to his consciousness. If anyone suggested that he was under a delusion, he became incensed with anger, and asserted that all his senses but one (sight) convinced him of the actual existence of his tormentors; he felt them crawling like tadpoles about his body; he heard them talk and laugh; he smelt them; and all that was requisite to complete his misery would be that he should see them. At length he became violent at times, and threatened to throw his sister out of window. Eventually his friends suggested that he should be placed under restraint. His savings were now exhausted, and nearly all those of his sister, too. By strategy poor F. D. was taken from home and brought to this workhouse, where he received occasional indulgences. An effort was made to induce the directors to place him in a lunatic asylum, but the authorities of that day reported, after examining into his case, that his principal ailment was laziness! He remained in this workhouse, almost forgotten, for several years, till his death. His kindhearted sister, having spent all her hard-earned savings on her brother, gained a livelihood by washing. She had become very deaf, and one day, in crossing Bagnigge Wells-road, was knocked down, run over, and killed.

It was the impression of those who knew F. D. that had he been placed under proper medical treatment in a lunatic asylum, his reason might have been restored, and in addition to that great blessing the parish would have been relieved from the burthen of keeping him for nearly twenty years; but such representations were unheeded.

The Daily News of December 27, 1871, gave an interesting account of a visit paid to St. Pancras Workhouse on the Christmas day morning. There the writer saw many things on a large scale, especially the preparations for the Christmas dinner. Leaving the kitchen, then visiting the insane ward, and at length bidding a respectful adieu to one poor fellow who imagined himself to be a baronet, and the owner of

Woolwich Common and Greenwich Park, the writer crossed a court to another region, that inhabited by old men. There were at that time more than 900 old men and women over 70 years of age in the workhouse. The dining-apartment for such ancient gentlemen as were hale enough to quit the wards in which they sleep is a very cheerful and pleasant one. As in all the other day-rooms, there are pictures on the walls, nor are there wanting books and newspapers. In the next ward there was a sombreness which was explained by an old man pointing silently with his forefinger to the screens drawn around a cot about half-way down the ward. "One of the old men had not stayed long enough in the world to eat his Christmas dinner: he had started on the long journey in the forenoon, and the body lay on the cot behind the screens till the doctor, then on his rounds among the living, should formally sanction the removal of the dead. Some of these old men have known strange vicissitudes. Who among us can challenge fortune with sufficient assurance that the workhouse be not his lot before he goes to the grave? Ask this venerable gentleman, in long past days a solicitor in large practice, whether in his days of prosperity he would not have laughed you to scorn had you ventured to foretell he would find an asylum in the workhouse in the winter of his days. But here he is, and very eager for the advent of his pound of plum-pudding. Old playgoers will readily remember Huggings, the successor of Emery and Knight in the part of Zeky Homespun in the 'Heir at Law,' on the boards of Old Drury. Can they bring themselves to believe that Huggings was yesterday sitting by the fireside in a ward in St. Pancras Workhouse? There was a stoical gallantry of resignation in the bearing of the old broken actor. He has nothing to complain of, he says, in bodily wants; but want of congenial society bears very hard upon him. A man of real culture—after quitting the stage, a lecturer on abstruse scientific topics, and with an intellect still keen and active, he longs with a melancholy eagerness for some congenial converse, and for books on subjects that were wont to interest him in other days. We find old men in the famous 'Rat Ward,' and in the not less famous 'Black Hole of Calcutta.' Whatever once may have been, there are no rats now in the cheerful, gaily-decorated room, with which so much scandal has been connected, and the ventilation in the 'Black Hole' is as sweet as need be desired. In the latter there lies a boy

among the old men—a fragile, dying creature, with worn limbs and face as of an angel. He has no business here, strictly speaking, but somehow he was placed here on his first admission months ago, and the nurse and the old men pleaded so hard that he should be left with them that nobody has had the heart to remove him.

“A few steps across a court brought us to the nursery wards. The nursing mothers were dining most of them with their babies in their arms. It is best, says the master, not to ask any questions about these little ones. To quote his own homely phrase, ‘They haven’t much to brag about in the way of fathers.’ Never a one of them has been born in lawful wedlock, and about some of the mothers there seems no great stock of virtue outside the virtue of maternal love. Not a few, indeed, are acting as foster mothers to infants deserted by their mothers, in addition to nursing their own, and any one not made acquainted with this circumstance might imagine that twins were extremely common occurrences among the St. Pancras poor. In an adjoining ward were the children old enough to leave their mothers—most of them, in sad truth, left by their mothers. On low forms round the hearth sat the solemn, tiny creatures, gravely staring into the glowing fire with an aspect, spite of their healthy chubbiness, of premature old age. They sat there, with just the same expression we had noticed among the old men, through whose wards we had previously passed, pondering apparently with a queer weird sagacity upon the anomalies of this world.

“There were many more wards to traverse, but to write of them at length would only weary the reader. Suffice it to say that Christmas decorations, cleanliness, good cheer, and contentment were the characteristics of all, and that it is evident that Christmas is the grand white stone of the year on the sombre pathway of the pauper.”

For several years a party of Christian men and women have visited the wards of the workhouse on the evening of Christmas Day, the object of their visit being to enliven the inmates by the singing of appropriate pieces, and giving brief addresses of a cheering and sympathising character; and in that way those self-denying and benevolent people have taken into the workhouse something of the spirit of their Master, who was ever mindful of the poor. And so, not only the bodily appetites but the spirits of the poor

inmates of St. Pancras Workhouse are provided for at the festive season of Christmas.

The Vestry Hall deserves some notice, not only from the object to which it is chiefly devoted, but also from its merits as a building. The ground floor is set apart for the various offices and committee-rooms for the use of the officers of the parish; and the hall, which is approached by a fine stone staircase, is an elegant apartment, where the vestry meetings are held. At the east end is a raised dais, or platform, over which are portraits of Messrs. Stockton, Wright, Brettingham, and Douglas, energetic and consistent vestrymen; Mr. Douglas having been mainly instrumental in abolishing church rates in the parish. At the west end of the hall there is a gallery for the use of ratepayers at the vestry meetings.

The Vestry have the power to grant the hall for social, benevolent, or political purposes. While speaking on the platform of this hall, in June 1864, Mr. Washington Wilks suddenly fell into the arms of those immediately around him, and expired before he could be conveyed to an adjoining room. He was an impassioned speaker, and possessed abilities of no common order, which he devoted to the Liberal cause. His early decease was deeply regretted by all friends of social progress and political reform, who were anticipating greater distinction for one of England's most gifted speakers.

Many suggestions have been made at various times for the removal of the Vestry Hall to a more convenient and central part of the parish. At either end of High-street, facing the Cobden Statue, or on the site of the Red Cap tavern, have been suggested. The extent of the parish, the many great interests existing in it, and the want of a large neutral meeting-place in a position where it could be at once seen by everyone, may be urged as valid reasons for the erection of a Town Hall worthy of the great Parish of St. Pancras.

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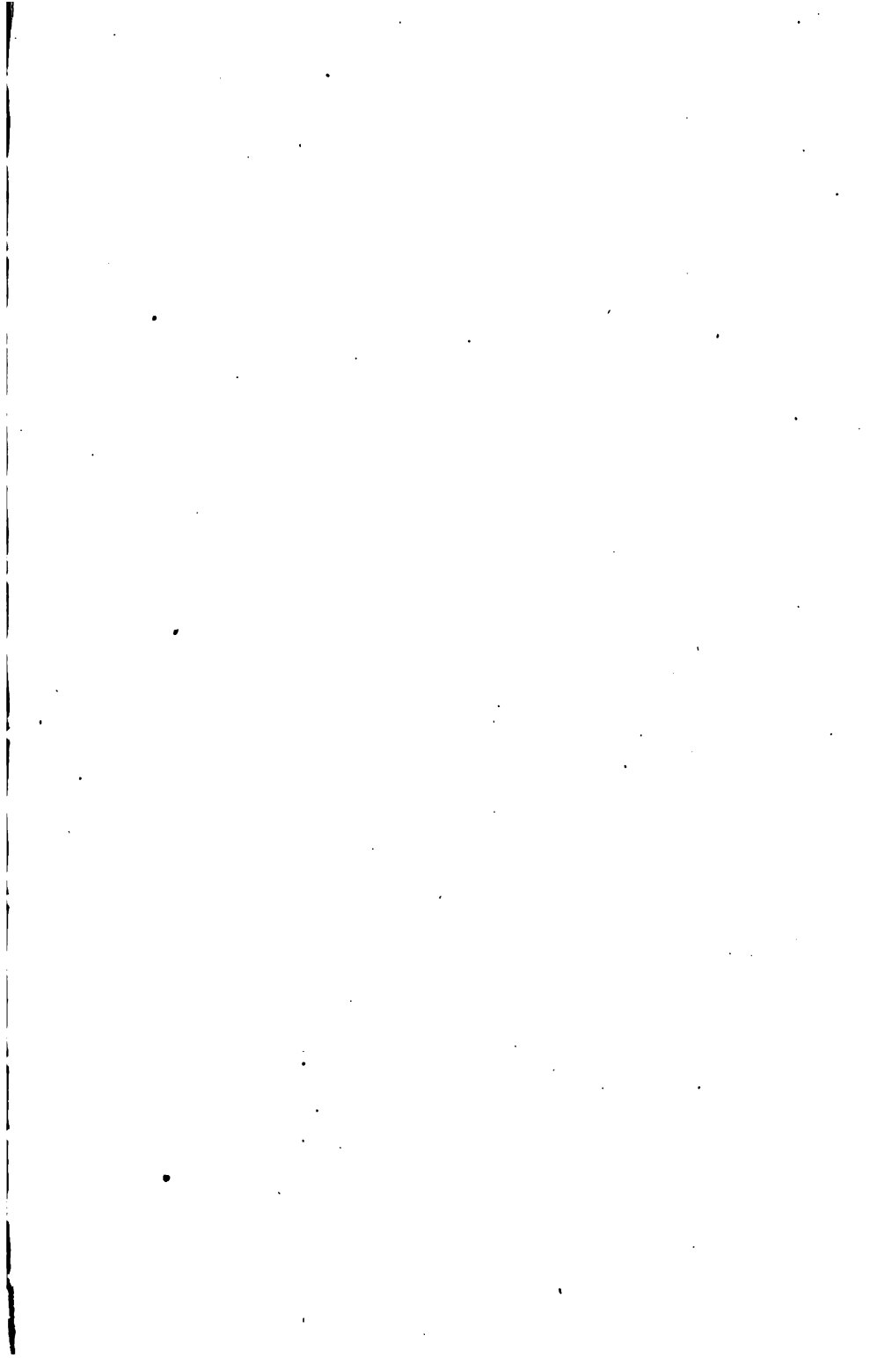
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